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The Princeton Seminary Bulletin

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Vol. XLV WINTER 1951-52 Number 3

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THE PRINCETON SEMINARY BULLETIN

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NOMINEES FOR ALUMNI TRUSTEE

AT THE Annual Meeting of the Alumni Association in June, Frederick W. Evans, Bryant M. Kirkland and G. Carson Wasson were appointed a Nominating Committee, which committee was to receive nominations for the office of Alumni Trustee for the Class of 1955. As stated in the Summer issue of the Bulletin, Alumni were invited to suggest to this Committee candidates for the office: "That from all candidates suggested, three nominees be chosen (each of whom shall have been advised that his name is being considered); these names must be put in nomination and reported to Dean Roberts, Editor of the Princeton Seminary Bulletin, not later than November 1, 1951 and that from these three nominees one is to be elected."

The prompt mailing of your ballot is necessary so that we may be able to forward the result to the secretary of the Board of Trustees by February 1, 1952.

Dr. Evans, Chairman of the Nominating Committee, has forwarded to the Alumni Secretary the following nominees:

Ralph B. Nesbitt—1919
Wilbur M. Franklin—1931
Seth C. Morrow—1938

A short biography of each of the candidates follows:

RALPH BERYL NESBITT, '19

Ralph B. Nesbitt was born in Tunnelton, Pa., December 15, 1890. He received the Bachelor of Arts degree from Princeton University in 1914 and was graduated by Princeton Theological Seminary in 1919. He received the Master of Arts degree from Columbia University in 1927. For a year after graduation from the Seminary he worked with the Student Volunteer Movement, and in 1920 he went as a missionary to India. On his return to this country in 1931, he became assistant pastor of the Central Presbyterian Church, Summit, N.J. In 1939 he was called to be the assistant pastor of the Fifth Avenue Presbyterian Church of New York City. Since 1942 he has been associate pastor of that church.

WILBUR MITCHELL FRANKLIN, '31

Wilbur M. Franklin was born in Bangkok, Siam, April 14, 1907. He received the Bachelor of Arts degree from Maryville College in 1928 and the degree of Bachelor of Theology from Princeton Theological Seminary in 1931. He won the Alumni Fellowship in New Testament Literature. He did graduate work at the University of Heidelberg, where he received the Doctor

of Theology degree. For a short period he was assistant pastor of the First Presbyterian Church, Norristown, Pa., and then a missionary to Siam. From 1936 to 1942 he was pastor of the Westminster Presbyterian Church, Paterson, N.J., and pastor of the First Presbyterian Church, Saint Clairsville, Ohio, 1942-1946. In 1946, he became pastor of the Calvary Presbyterian Church, Newburgh, N.Y., of which church he is the present pastor.

SETH COOK MORROW, '38

Seth C. Morrow was born in Carlinville, Illinois, August 7, 1912. He received the Bachelor of Arts degree from Bethany College in 1935, and the degree of Bachelor of Theology from Princeton Theological Seminary in 1938. His pastorates include the First Presbyterian Church, Gettysburg, Pa., 1938-1943, First Presbyterian Church, Pottsville, Pa., 1943-1951, and the First Presbyterian Church, Cumberland, Md., which church he continues to serve.

Procedure for Nominating an Alumni Trustee

For the information of our Alumni, the following steps are to be taken as regards nominees for Alumni Trustee, according to the Amendment adopted by the Board of Trustees and confirmed by the General Assembly:

(a) A Committee on Nominations shall be elected at the Annual Meeting of the Alumni Association; to which Committee names may be suggested as nominees by any member of the Alumni Association;

(b) This Committee shall, after due consideration of all the names suggested to the Committee, propose three or more nominees for the consideration of the Alumni who shall cast their votes by mail from ballots printed in the Alumni Bulletin:

(c) The Officers of the Alumni Council shall act as tellers and certify annually the person receiving the highest number of votes to the Nominating Committee of the Board of Trustees through the Secretary of the said Board as the nominee of the Alumni for said year. Such certification shall be in the hands of the Secretary by February 1st of each year.

Inserted in this issue of the Bulletin is a ballot for the election of an Alumni Trustee in the Class of 1955. Please follow the directions and mail your ballot immediately.

Orion C. Hopper
Alumni Secretary

THE VOICE OF LATIN EUROPE TO THE RELIGIOUS THOUGHT OF AMERICA[1]

JOHN A. MACKAY

Princetoniana

WITH the service of this evening Princeton Theological Seminary begins its one hundred and fortieth session. I wish, in the name of the Faculty, to extend the most cordial welcome to all who are here present. According to appearances, we must be the largest gathering ever to attend opening exercises in Miller Chapel.

I welcome very especially those of our number who are here for the first time. I want to say how happy we are that so many of the newcomers are from outside the United States. In this group I know there are many missionaries, most of whom are our guests in Payne Hall. To all students from abroad and to the whole missionary group, families and children alike, I want to say that everything we have in Princeton Seminary is yours. You are welcome to all meetings; we are proud to have you in our midst, and we know that your presence will be inspiring.

Those of us who have been here before, whether members of the Faculty or of the student body are, I know, glad to be back again on the campus. Dr. Kuist has returned from his sabbatical leave, in the course of which he had remarkable experiences in the Near East and in Europe. Two new young teachers who have come as instructors, Miss Cassat and Mr. Tuppan, I welcome to our fellowship. Some whom we knew are absent—Dr. Roberts, Dean of the Seminary, is on sabbatical leave. He spent the whole summer by the seashore in Wales, the land of his sires. He and Mrs. Roberts will be back, we trust, with renewed energy, toward the end of December. Dr. Wevers received an appointment in the course of the summer as teacher in the Oriental Department in the University of Toronto. In your name I congratulate him on this distinction. Dr. Hendry will be leaving us shortly for a brief visit to Scotland where he is to give the Croall Lectures in the University of Edinburgh. By the end of October he expects to be back in our midst again.

Two Chairs still remain vacant. In the course of the present year appointments will be made to the Chair of Homiletics and to the vacant Chair in the School of Christian Education.

All who have had time to look around will have observed that many things have been happening on the campus during the months since Commencement time. Old Stuart tower is no more. The pigeons that abode there have gone in search of the Lord's altars in other parts! You will also discover that there is taking shape in the old museum corner at the top of Stuart a very remarkable suite of rooms for the teaching of speech and radio. Not a few improvements have been carried out in the dormitories. Unfortunately, the present stringencies as regards materials have caused a certain postponement in the

[1] Address by President Mackay in Miller Chapel on September 25, 1951, at the opening of the one hundred and fortieth session of the Seminary.

completion of the work; but, understanding that, you will, I know, be patient and forbearing.

The major project, of course, is the Student Center. One year from now it will, I hope, be ready for occupancy. In the course of the present year Faculty and students alike must give very concentrated attention to the future internal economy of the building. No one has a blueprint as to how exactly we are going to use the building or organize our common life. Plans for that will be drawn up by the two bodies concerned—the student body and the Faculty, with the approval, of course, of the Board of Trustees. But I want to repeat what I have said on other occasions. As this building will, in its dimensions and range of facilities, be unique on theological seminary campuses, I trust we shall succeed together in giving a worthy expression to the common life which shall be lived there. I want, as I know we all want, to be able to incorporate into the future organization and spirit of the new building everything which has proved vital in our traditional campus clubs. The clubs will be passing out, not because they have been banned, still less because they have failed. Far from that. They will be superseded because we are confronted, as this gathering demonstrates, with a totally new problem on this campus. We must have larger and worthier social quarters to express true community in our campus relations.

And I want to add this. Architects have already been approached to elaborate plans for a new library. The Presbyterian Church is about to launch a great fund-raising effort for its seminaries and for Church extension. Already the project begins to take shape.

But now let me address myself to the message which is on my mind for this opening occasion.

Sojourn in Latin Europe

I have found both material and inspiration for a message in some unusual experiences which it was my good fortune to have in the Latin lands of Europe this past summer. I had been asked by the International Missionary Council to give some four weeks of vacation time to visiting the five countries whose speech is derived from the ancient Latin tongue—France, Belgium, Italy, Spain and Portugal. Very careful arrangements had been made in advance. Correspondence had been carried on with Protestant leaders in all the countries visited. It was, accordingly, my privilege to meet men and women, members of the clergy and of the laity, all of them leaders in Protestant churches in their respective countries. The object of my visit was to discover how they fared, how many they were in number, what their status was as regards religious freedom, to what extent they enjoyed true liberty, and in what ways, if any, they were being discriminated against politically, socially or religiously. And so in Paris and in Brussels; in the Italian Alpine town of Torre Pellice and in Rome; in seven Spanish cities—Barcelona, Madrid, Valencia, Cordoba, Seville, Valdepenas and Bilboa; and, thereafter in Lisbon, the Portuguese capital, I met with groups of evangelical churchmen. In Paris I had besides the stimulating experience of a three-hour conference with some very eminent Roman Catholic scholars. Five of them belonged to three of the great religious orders and two to the secular priesthood. The object of that meeting was to discover what those liberal Catholics were think-

ing about certain crucial religious issues of our time.

On my way across the Western Ocean, and since returning to the campus, I have reflected on the experiences of that unusual journey. Two reflections of a theological nature have crystallized in my mind. These I propose to formulate and thereafter analyze, comment upon, and apply. The general theme of my address I might enunciate as follows: "The Voice of Latin Europe to the Religious Thought of America."

When Nationality and Religion are One

My first reflection is this: *When nationality is equated with a particular form of religion, human freedom dies.*

We take it for granted that religion is important both for a nation and for the government of that nation. No human phenomenon is worse, there is no greater moral peril, than a completely secular, sophisticated nation. It is the right of religion, it is the responsibility of the Christian religion, to challenge a nation and to see to it that both national life and state policy shall be conducted in accordance with the everlasting principles of God's moral government. But admitting that, this must be added. Whenever a nation regards itself as so bound to one religion in particular that only those citizens who profess that religion can truly belong to the nation, then human freedom dies.

It can happily be said that in the two great French-speaking republics, France and Belgium, you neither find the identification I have described nor yet any governmental antipathy to religion. The French republic of today is quite different from the anti-clerical state which it was in the early years of the century when the Roman Catholic Church was disestablished and its religious orders dissolved. Today the French republic is determined that no clericalism, no effort of any hierarchy, shall dominate the official life of the nation. But apart from that, the French government tries to maintain strict neutrality in everything pertaining to religion.

The situation in Belgium is quite remarkable and indeed unique. While the French attitude toward religion might be described as one of *strict* neutrality, Belgium's attitude is one of *benevolent* neutrality. I was amazed to find that in Belgium religion as such is regarded by the government as a beneficent influence in the lives of people. All religions, therefore, are entitled to government subsidy. You have thus the unique case of Roman Catholics, Protestants and Jews receiving aid from the state with complete liberty to carry on their own religious affairs. I was rather startled when I discovered, as a Protestant chaplain in the Belgian Army told me, that the authorities were so scrupulously considerate of the religious susceptibilities of the people that Seventh Day Adventists in the Belgian Army were not expected to work on Saturday! The result is that Belgian Protestants have nothing essentially to complain about as regards religious freedom.

When you cross the Alpine frontier a more sombre hue begins to shade the picture. In Italy there is, as there has always been, a tendency to equate the Roman Church and the Italian state. But whenever this equation is envisaged and taken too seriously there stand out the twenty thousand Waldensians of the Alpine valleys who are thoroughbred Italians as well as old-time Protestants. So while the present picture as regards religious liberty is none too bright in Italy, the inexorable

implications of a total identity between nationality and religion are not pressed.

The picture changes again on the Iberian Peninsula. There you have two dictatorships. One, the Portuguese species, is a very thoroughgoing, but rather cultured, gentlemanly, academic type of dictatorship; the dictatorship in Spain is of the most brutal, military, sadistic type. The Portuguese theory of government is that the Roman Catholic Church is not the state church but the church of the nation. That being so, the Roman Church in Portugal enjoys all kinds of benefits from the state. But on the negative side Protestants are not discriminated against in any absolute way, nor made to feel, in the attitude of the government toward them, that they do not truly belong to the Portuguese people.

But in Spain how different! Never in all history, I believe, has a theory of nationality been formulated and executed with such inexorable logic and sadistic cruelty as in the Spain of today. The idea is seriously entertained that pure Spanish nationality involves that there shall be no political dissent, nor heretical taint within the boundaries of Spain. The only national situation that is regarded as really and essentially Spanish is one in which a paternalistic government and a church traditionally related to the nation combine to conduct all Spanish affairs.

Let us look for a moment at the premise, the major premise, that Spanish nationality and the Roman Church are and have always been indissolubly equated. It was not so in the sixteenth century, Spain's Golden Age. History makes it very clear that in that century some of the noblest people and of the purest stock among Spain's clergy and laity became Protestants. We are told by Roman Catholic historians that the movement toward the Reformation was so potent in Spain that if the Inquisition—with its diabolical thoroughness—had held off for some three months more, Spain might have become Protestant. The plain truth is that some of the grandest spirits in Spanish history and literature have been Protestants, or broadly evangelical, in their outlook and demeanor. I think in particular of that great figure, Juan de Valdes, regarded by Spanish literary critics as the prose writer who stands second only to Cervantes himself. I think of that prophetic figure of more recent times, Miguel de Unamuno, Spain's most outstanding man of letters in the modern era, and one of the very greatest men of letters in world literature during the present century. Unamuno lived in constant revolt against the traditional religion of his country.

What happens when the logic of this tremendous premise regarding religion and nationality is seriously applied in the political arena? Human freedom dies. There is peace in Spain today, but it is the peace of the sepulchre. Education is controlled by the Church. A new secret order has been created called *Opus Dei*, which supervises every expression of intellectual life. I learned on good authority that no one can become a public notary unless he belongs to this order. I was particularly interested in visiting the old town of Unamuno, Salamanca, the seat of the ancient university where he taught. I visited Unamuno there in 1915 when I was a student in Madrid. On this visit to Salamanca I had a long talk with a local book seller. He told me, with a cynical smile, that today Unamuno's works are being got out in luxurious editions which, in the present impover-

ished condition of Spain, no ordinary Spaniard can buy. The works of Unamuno with which the English-speaking world is most familiar, his TRAGIC SENSE OF LIFE and THE AGONY OF CHRISTIANITY are not allowed to circulate in loose editions. Special separate editions of these works cannot be imported from Spanish America. The books now being written in Spain about the great Basque thinker are written either by priests or monks to rebut his ideas, or by bloodless intellectuals who dare not face the issues which he raised regarding Spain and her destiny, the Spanish Church and Spanish culture. In a word, contemporary Spain is an intellectual sepulchre. My indignation burned when I thought of the Spain I had known. Today the true Spain is either not at home or is inarticulate.

Still more revolting does the situation appear when we consider the ghetto existence of Spanish Protestants. There are twenty thousand Protestants in Spain. Despite what they have endured, their number has grown in the last fifteen years since this terrible regime came into power. In their ranks are young men and women aglow with evangelical enthusiasm. Do they suffer persecution? They are not being persecuted in that overt, spectacular manner which was true in the earlier days of "The Glorious Movement," as the present regime calls the new order in Spain. It would not be in the interests of the present regime, or of the Roman Church, that there should be spectacular persecution in Spain when its government desires to ingratiate itself with foreign powers, especially the United States. But while Protestants are not disturbed in their places of worship, they are confined in their religious activities to those places of worship. No external sign can mark a Protestant sanctuary. No publicity can be given to the services. No literature can be published by the congregation. Protestants cannot propagate their faith, nor can they have schools for their children. And, what is worse, they cannot in many regions of Spain have any religious service for the burial of their dead. In certain districts only the closest members of the family are allowed to attend the last rites for a deceased loved one. But still more terrible—because it affects the living and not the dead—only in rare instances can people be legally married, if one of the two should happen to have been baptized a Roman Catholic. In Madrid there are at present only two judges who have the courage to perform civil marriage services for any man or woman who has left the Catholic faith. In the public schools Protestant children are discriminated against. It is impossible for a Protestant to become an officer in the Spanish Army. He would have to renounce his faith in order to get a commission. A Protestant cannot become a lawyer, because in all the educational institutions in the nation Roman Catholic dogma is taught and every student must give nominal assent, at least, to the Roman Catholic faith. In a word, the attempt is being made to stifle the Protestant movement.

And yet two things must be said. So far as the rank and file of the Spanish people are concerned they admire Protestants. In their eyes they are the only people in the national community who have been able to maintain their unity and integrity under a regime which is the most hated in Spanish history. The other thing is this. It is currently stated, that, were full religious freedom to be granted, were no discrimination to be

practised against people because of their religion or their lack of religion, seventy-five per cent of the Spanish people would abandon all connection with the Roman Catholic Church, the traditional church of Spain. But that was not news to me. More than thirty years ago a famous Spanish novelist had said: "Spain has ceased to be a Catholic country." Today, however, the cruel equation which identifies religion and nationality is enforced. But Tomorrow will come. And then what may happen? One hesitates to predict. But a terrible day of reckoning will dawn over Spain once the members of a great afflicted people can again possess their souls, when Valdes and Unamuno begin to speak, and the eternal Spain gets a chance to be herself. For that land has not yet said her last word to the world.

What is the moral of all this? Let us beware lest we absolutize the "American way" and make no provision for creative change under God. For there is but one absolute, the Kingdom of God itself, and with that Kingdom no man-made order can be fully equated. American reality is still in the making, although glorious foundations have been laid. Let us beware, at the same time, lest any religious hierarchy with a different idea of religious freedom from the tradition which is sacredly and by conviction ours, should seize direction of the ship of state and dominate national life. For in the minds of many Roman hierarchs the ideal situation is one in which the Catholic Church can exercise absolute control within the state in all matters regarded as "spiritual." Should this happen, freedom and peace would become the freedom and peace of the sepulchre. To the honor of the group of French Catholics with whom I spoke in Paris, they repudiated to a man the Spanish situation, and stated that it could not be regarded as either desirable or ideal. One thanked God for liberal Catholics in a land where the Roman Catholic Church has learned many lessons, where it has suffered and been disfranchised in the course of its history. It now remains for the Roman hierarchy in other parts of the world to repudiate the Spanish situation and every situation like it.

Christ's Centrality in the Church

Let me now enunciate my second reflection. It may be formulated thus: *If the Christian Church is to fulfill its mission, the living Christ must have a central place in its life and thought.*

What is the Church's mission? Without hesitation one might say that the mission of the Church of Christ is to be an instrument of God's glory, to make God manifest. How is God made manifest? God is made manifest when the implications of His divine redemptive plan in Jesus Christ are set forth. He is made supremely manifest when the Christian Church brings all its members to full spiritual maturity in such wise that the truth of the Good News and the reality of the new life in Christ become manifest in spiritually mature people. In such a case everyone who is called a Christian would be an active and effective member of the Body of Christ and take his calling seriously. The Christian Church can in no way whatever be an end in itself, nor can the Church's hierarchy be overlords in relation to the laity. Clergy and laity alike must reach spiritual maturity together as members of the Body of Christ. This Christ is the living Christ. He is God manifest in the flesh,

who lived as no man ever lived, who spoke as no man ever spoke, who died for human sin, who, at the right hand of power, has sovereignty over history, who is also the Companion of life's pilgrim way, the one who said, "Lo, I am with you alway, even unto the end of the world." He will come again at history's close. While the struggle within history lasts this living Christ is, in the language of St. Paul, "Christ in us, the hope of glory."

In the traditional religion of Spain the living Christ has signified nothing. There is in Spanish art no canvas of the Resurrection; and Spanish art ranks in the vanguard of art's greatest expressions. In the Cathedral of Burgos there is a typical Spanish Christ, coffined in a large glass casket, above which the Virgin Mother stands all radiant with light and life. He remains the Lord of Death; she is the Lady of Life. In Cordoba I saw for the first time the most stupendous religious painting which my eye has ever gazed upon. The curator of the archeological museum who showed us around drew our attention to a painting on a wall of the famous Moorish mosque which is now a Christian cathedral. "Did you ever see anything so irreverent?", he said. The wooden cross and the Crucified upon it both bend low in the presence of a representative of the Church, a monk in flowing robes. Our guide spoke about this picture as irreverent. I thought it was blasphemous. But I saw in it a symbol of what has been the implicit, unspoken theory of the Church, as held by the Spanish hierarchy, a theory which has tended to be held by the whole Roman hierarchy, namely, that the Church in this present time is not so much the servant as the patron and master of Jesus Christ. For the lesser does obeisance to the greater. As I looked at the Cross and the Crucified bow before the monk there came to my mind the words of the Grand Inquisitor to the Royal Prisoner in Dostoevsky's famous legend, "Why hast thou come to molest us? We will finish thy work in thy name."

Between Christ's death and His reappearance on the Judgment Day a great chasm exists in Spanish art. Within history, between the Cross and the Judgment, the Christ is strictly under the control of the Church. The Christ who is sacramentalized in the Eucharist, whereby His life is mediated to the faithful by a functionary of the Church, is aesthetized in the image of the Sacred Heart. This image in which the heart of Jesus is taken from His living flesh where it belongs and placed upon His breast as a decoration, an aesthetic symbol of tenderness, has been called by Unamuno the "grave of the Christian religion." But the living Christ cannot be controlled by the Church. He is the Church's Lord who often brings the institutionalized Church into judgment. He remains the supreme authority over the Church. It is He, the living and reigning Christ, who is at the right hand of the Father and at the right hand of his pilgrim followers, the Christ to whom Blaise Pascal, that most evangelical figure in the post-Reformation Roman tradition, addressed his famous appeal. Failing to get satisfaction from the Church as represented by the Roman See, Pascal exclaimed, "To Thy Tribunal, Lord Jesus, I appeal."

In the great evangelical tradition which has its roots in the New Testament, Jesus Christ is directly related to man's common life, and no one is needed to be Humanity's spokesman.

The human heart longs for someone human and divine who can be approached about the ordinary problems and affairs of life. The Crucified One who is brought near only in the Eucharist or in the Image of the Sacred Heart is impersonal and aloof as regards the common needs of men. Someone is needed for the lonely, harassed spirit. Because the living Christ has not been taken seriously in the Roman tradition, someone else must be brought in. The necessity felt by the Church to supply a substitute for a free and ever-accessible Christ produced the Madonna Cult. For struggling souls, for lonely hearts, the Virgin Mother has come increasingly to take the place of the Risen Lord.

The theological consummation of this substitution took place in the new dogma of the Assumption of the Virgin; its symbolical consummation is represented at the shrine of the Virgin of Fatima. There, on a Portuguese plateau, the Roman Catholic Holy Year will come to an end this Autumn. An immense image of the Christ of the Sacred Heart stands at the approach to the new luxurious shrine. At the entrance to the shrine itself is a painting which represents the Virgin being crowned by Father, Son and Holy Ghost. In the inner shrine appears the Mother of God in solitary splendor as the Queen of Heaven.

I discussed the Virgin of Fatima with my Roman Catholic friends in Paris. I asked them how they interpreted the development of the Virgin Cult. It was their opinion that it represented the beatification of humanity, "through the grace of our Lord Jesus Christ." But how has it come about that the Madonna should straightway assume divine prerogatives? How has it happened that the Christian Trinity appears now as a Roman Quaternity, that the new Catholic mysticism is Madonna-centered and not Christ-centered? I received no real answer. So far as the inexorable logic of the new dogma is concerned the Queen of Heaven is a Divine being who deals with the daily affairs of man's common life. She, and not the Holy Spirit, mediates to wayfarers upon life's road the benefits which Christ purchased for the children of men. To all intents and purposes the Holy Virgin has become the incarnation of the Holy Ghost.

We have here a most critical and tragic situation. Happily, however, the real presence of Jesus Christ is not limited to the blessed Sacrament or to aesthetic suggestion. Some of us from the days of boyhood through mature manhood, in fair weather and foul, have found it natural to say "Lord Jesus," to a living Companion on life's road. In His holy fellowship we have moved toward the frontiers of His Kingdom.

For Christ's power can be made triumphantly manifest in life and in history. Its manifestation need not await history's close. Paul and the New Testament writers knew that there never could be an appropriate wind-up of human affairs until the Lord came again. It is one of the hopeful things in modern Biblical study that the Second Coming of Christ, as well as its necessity, is being recognized. It is being interpreted, it is true, in different ways. But in Spanish Christianity, as also in certain forms of modern Protestant theology, a despairing note is heard. It is no longer recognized, as Paul recognized, that the living Christ can transform life into a triumphant reality here and now. Paul triumphed

in Christ while he waited for the triumph *of* Christ.

The new man in Christ in whom Christ dwells through the power of the Holy Spirit is not taken seriously enough in ecclesiastical Protestantism, nor even in ecumenical Christianity at the present time. That is the reason why it is outside the traditional churches that certain things are happening in the religious world of today. The ancient thrill of the Christian religion is being felt again among very simple folk and in a very unecclesiastical setting. I saw it in Chile. I learned about it in Italy. It does not mean that we should sanction or sponsor all that is implied in this movement, call it "pentecostal," or what you like. By no means. I do say this, however: The modern, secularized, sophisticated soul is never going to become Christian by mere dogmatics, ethics or aesthetics. He is going to become Christian only when he is profoundly moved to the depths of his being by witness borne to a living Christ who enters life to possess it. Otherwise we have nothing adequate to give to the modern world in which men are longing for a vital thrill.

A restoration of the transporting reality of Christian experience is needed. Protestant Christians must be steeped in the Pauline experience of the new man in Christ which is being too largely ignored. The contemporary church needs to get over its fear of religious experience, Christian mysticism, personal piety.

We on this campus have a very great responsibility. Our Princeton tradition has always made a place for the Holy Spirit in life and for the vitalizing presence of the living Lord Jesus Christ. This seminary has from the beginning stood for "piety" as well as for "learning." We take seriously God's revelation in the Scriptures and in Jesus Christ. Let us take with equal seriousness the miracle-working power of the Christian religion, the reality of the new man in Christ, together with the implications of the presence of Christ in life and his relevancy to the concerns of our culture, our society and our nation. Let us put to the proof, in our corporate experience, that Jesus Christ is Lord, not only at God's right hand, but on life's road, beside us and within us. God grant that we may know this living Lord in our personal and institutional life, on campus roads, in dormitory rooms, in library nooks, in quiet walks, this new school year which we now begin together.

PROMOTION AND PUBLIC RELATIONS

JAMES K. QUAY

IF THE paper on which the Bulletin is printed would take a half-tone, I would certainly put on this page a picture of the Student Center Building in process of construction. It would show the rapidly rising walls, the three beautiful arches at the main entrance, and the enormous steel girders that span the great dining hall, 72 feet by 80 feet. The building will be ready for occupancy in September of next year. Finances must more than keep pace with construction, for we must have the total of $900,000 for building and furnishings in hand by December 31. To date we have $816,985. Dr. Allan Frew is laboring valiantly to secure Alumni cooperation, while I am seeking gifts from individuals.

Three quarterly issues of *The Spire* have made their appearance and elicited many appreciative comments on its value as an instrument of public relations for the Seminary. The Winter issue will be especially interesting. It will contain an entire page of thrilling pictures just brought from Korea by Ray Provost, who returns after two years' missionary service to complete his work in the Seminary. There will also be an illustrated story of "Chuck" Leber in the Ironbound District of Newark. Finally, there will be a panorama picture of Princeton Seminary's greatest student body—426.

We are printing a very large number of this issue of *The Spire* for congregational distribution just after Easter. Every pastor Alumnus of Princeton Seminary will receive a copy with a request for his help in adding many thousands to the growing list of interested readers of *The Spire.*

For the loyal response of Seminary Alumni on every occasion, we are most grateful.

SCHOOL OF CHRISTIAN EDUCATION

The School of Christian Education is an integral part of the Seminary. The three-year course beyond the Bachelor of Arts degree, or its academic equivalent, open to young men or women, leads to the degree of Master of Religious Education, M.R.E. (Prin.). The demand is overwhelming for Ministers of Education, Assistant Ministers or Assistants to Ministers, Teachers of the Christian Religion in schools and colleges and missionary educators at home and abroad. Graduates of the School of Christian Education are now serving the Church in each of these capacities; but there is need for many more young people to look to these educational ministries as they prayerfully consider what their calling in life should be.

THE HOPE OF GLORY

WALTER LOWRIE*

"*The zeal of thy house hath eaten me up.*" Ps. 69:9.

A LITTLE BOY in Boston, passing a handsome church in the Back Bay distinguished by the four angels which blow their trumpets at the corners of a high tower, asked his mother what it was. Not knowing that it was a Baptist Church, she replied vaguely, "It is the house of God." Thereupon the child tugged his mother away and never would approach that place again. Tardily he confessed his fear that "the Zeal will come out of God's house and eat me up." He had heard this word of David and inwardly digested it, conceiving that the Zeal was a sort of Jaberwock. I tell this trivial story in the hope that it may serve to impress upon your minds a text which I am now about to leave (as preachers commonly leave their text after the first paragraph) but to which I shall return. In these days when people are hard of hearing, especially with regard to religious instruction, the preacher is justified, I think, in resorting to any and every device to arouse the attention of his hearers. But perhaps this text is in itself impressive enough. It is even somewhat disconcerting to hear that an Israelite had a degree of zeal for his religion that is rare with us—and that this Israelite was a king, one who had plenty of big political issues to preoccupy him, and yet had a consuming zeal for God's house.

I now go on to speak of a situation which you will recognize as more normal. David, who spoke these words of himself was of course an unusual man, and they were applied later to a man still more exceptional, to a son of David who was also the Son of God. For when Jesus was cleansing the Temple, driving out the money-changers, etc., declaring in the words of an ancient prophet, "My house shall be called a house of prayer for all peoples, but you have made it a den of robbers," his disciples understood the words of David as a prophecy: "The zeal of thy house shall eat me up." (Jn. 2:17). Obviously so much zeal is not commonly shown by Christians, even by priests. It has been said cynically that "Christ himself was the only Christian." The normal situation is expressed by the inscription upon an old English tombstone which recently I saw mentioned in the Literary Supplement to *The Times* of London. The epitaph read:

A GOOD CHRISTIAN MAN
WITHOUT ENTHUSIASM

I hardly need to tell you that till a hundred years ago the word enthusiasm meant fanaticism. It cannot seem strange to us that a man might pride himself upon being a good, sensible Christian without fanaticism. Yet for my part I should be fearful of engraving such words upon my tomb, lest at the resurrection of the just my grave might be passed over by the angels, who would think naturally enough that a man who did not become the least bit intoxicated by the instruction of the Catechism that in baptism he was

* A member of the Class of 1893.

"made the child of God and an inheritor of the kingdom of heaven" would hardly be the sort of person who would want to go there.

But taking the word enthusiasm in the sense we now attach to it, is it not ludicrous to hear a man boast that he is a good Christian yet confess that he is without enthusiasm? It is the incongruous that provokes laughter. But can there be anything incongruous in a situation which is so normal? Does not this common situation call for tears rather than laughter? How much enthusiasm or even fanaticism is aroused merely by hearing the seductive promise that by following certain rules of hygiene and diet we can add ten or it may be a score of years to our earthly life—one might say "a cubit." Then we begin to talk fanatically about proteins, amino acids and a whole alphabet of vitamins. Why do we not become fanatical at hearing the promise of eternal life?

Christianity has made great strides in our day. For the first time in the history of this Christian country of ours the census registers a majority of citizens who profess and call themselves Christians. It is true, alas, that this is barely more than a majority of one, and we have to acknowledge that very many of the individuals who compose this majority cannot be called "good Christians" in the sense of our epitaph—they are just simply Christians without enthusiasm. Neither they nor any one else would say that they are good Christians. They are never in church unless they come there for a wedding or are carried there for their burial. We must distinguish these persons from the "good Christians" who frequently go to church and help to support it, though they often spend Sunday morning playing golf when the weather is good. These we call "good Christians" even though they are without enthusiasm. After all, not one of the Protestant Churches has ever made clear to the people what is meant by the Dominical Precept, which the Church of Rome proclaims and enforces. It means that on the Lord's Day—on every Lord's Day—all good Christians must "assist" at the celebration of the Lord's Supper, that to "assist" is the very least they are required to do as "practicing Christians." I am not a Sabbatarian. I am talking about the first day of the week, commonly known as Sunday, which is the weekly commemoration of the resurrection of our Lord from the dead, the day on which "the Sun of righteousness arose with healing in his wings." Constantine, in the edict which for the first time made it possible for Christians to rest on the Lord's Day, called it "the great and venerable day of the Sun." If on this day we are "without enthusiasm" and feel no sense of jubilation, it means that we are totally insensible of the privilege of sharing Christ's resurrection.

There were Christians without enthusiasm in the Apostolic Church, but they were not regarded as good Christians. The Laodiceans were held up to reprobation by St. John in the Book of Revelation because they were "neither cold nor hot." Probably they were proud of this, for they were Greeks, and the Greek ideal was moderation in all things—*ne quid nimis*, no extravagance, no exaggeration. But the Spirit said, "Because you are neither cold nor hot but are lukewarm, I will spew you out of my mouth." In our day many who have no Greek blood cherish this ideal of sobriety and moderation, especially in religious things, and are proud of being good, sensible Chris-

tians—without enthusiasm, without zeal or fervor in the cause of Christ.

A few days ago I awoke after midnight, and finding myself possessed of extraordinary clarity of mind, I lay awake for an hour composing this sermon. I reflected first of all how well the epitaph I had just read describes our situation. I imagined that with this as its motto the Vermont Granite Company could exploit its "Rock of Ages" and sell bigger and better tombstones by appealing to all sorts and conditions of men to buy beforehand (and so spare their loved ones the trouble of doing it) a monument with the epitaph engraved at the quarry which would be suitable to most people. Men would profit by the saving involved in mass production and need indicate only whether the type A or B was needed; that is, A GOOD CHRISTIAN *MAN* WITHOUT ENTHUSIASM, or A GOOD CHRISTIAN *WOMAN* WITHOUT ENTHUSIASM.

But I thought more seriously about the necessity of revising the Burial Office by introducing the solemn words, "A good Christian without enthusiasm." These words would sound solemn indeed if they were pronounced when the corpse was being lowered into the grave. The rubric would permit the minister "in his discretion" to omit these words in rare instances, and to substitute the phrase we are now compelled to use inappropriately in a great number of cases: "In the sure and certain hope of the resurrection unto eternal life." It is to be hoped that the rubric, having in mind the adage, "The less said the better," will severely forbid the clergy to take any part in the obsequies of that numerous class of persons of whom it could not even in a Pickwickian sense be said that they are *good* Christians. For it is obviously inappropriate that persons who have lived without religion should be buried with what people call "religious rites." At the same time it should be stated emphatically that nothing said in these premises shall be understood to imply a presumptuous attempt to forestall the judgment which God will pronounce at the last day. I can understand the severity of Scottish Presbyterians who for a long time prohibited a panegyric or even a prayer at the grave, for fear men might seem to assume the judicial prerogative of God the Almighty and All-merciful. And I have wondered at the wisdom of a simple country preacher who was faced by the dilemma of burying a man who was professedly not a Christian, and disappointed the hope of the village that they might hear a decisive verdict when he affirmed: "In such cases it has always been my principle to give the corpse the benefit of the doubt."

But about these unenthusiastic Christians I have said enough. If in this zoological garden of ours one did not behold so many specimens of them, one could hardly believe that such an animal might exist. For what is so likely to arouse enthusiasm as the promise of a longer life, not to say an endless life? It is observable that among the best-sellers in the non-fiction class, books on health or on religion figure prominently. These subjects, it should be noted, are not dissimilar. They both denote an interest in life, either life now or life everlasting. Life is man's central and most absorbing interest, and religion (or rather Christianity alone among all religions) offers to satisfy it with the sure and certain hope of everlasting life. One may wonder that books on religion are not far

more popular than works of fiction. For truth is stranger than fiction, and the most astonishing of all truths are affirmed by Christianity.

But I wonder whether we are not all of us too moderate, too sober, to accept at their face value the extravagant promises of the Gospel. Even enthusiastic Christians are so fearful of being thought fanatical that they soft-pedal the glorious promises of God. Therefore the people who buy religious books must often be disappointed in their bargains, even when they get the best-sellers, because they do not clearly answer their question. What is the principal question they ask or have in mind if they are earnest inquirers? They ask, "What must I do to inherit eternal life"—the same question which was put to Jesus by the eager young man who came running and kneeling and asking. This is the question Nicodemus had in mind and would have asked if Jesus had given him time. Jesus knew that he came to ask about Life, and therefore he said, "A man must be born again." Life was the object of the zealous quest of Saul of Tarsus in the days when he thought that the Law might give Life. In short, this is the question on the lips of every earnest man, and it cannot be said that the Bible fails to answer it clearly. The Gospel (or the Christian religion, if you prefer to call it that) had a prompt and prodigious success because it outbid every other religion by the extravagance of the heavenly hope it affirmed. This success was checked long ago because good Christian men without enthusiasm began to decry what they called other-worldliness. In times gone by the Gospel of St. John was accounted the most precious book in the Bible because it is so clear and emphatic in exhibiting eternal life as the central and all-pervading theme of the Gospel of Christ. Today men are more likely to think that by this trait it is discredited. But by the same token the Synoptic Gospels too are discredited; for it takes no great perspicacity to see that the kingdom of God, which is their central theme, means no more and no less than eternal life. What St. Paul called "my Gospel" was not a different Gospel (as we shall see in the sequel), although the likeness is sometimes obscured by superficial differences, which seem important to us so long as we have not learned the language of the Holy Ghost. The vocabulary of this sacred language, as well as its syntax, we owe chiefly to St. Paul. It was he who first used the strongly contrasted terms, Darkness and Light, Flesh and Spirit, Death and Life, which are characteristic of the Fourth Gospel. Perhaps some are too dull to perceive that the word salvation, as it is used by St. Paul and all the apostles, means eternal life. But if salvation in the highest sense does not mean this, why should one want to be saved? It is said specifically that we are saved from sin; but we cannot ardently desire to be saved from sin until we learn that "the wages of sin is death, but the free gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). I confess with shame (but how many are in the same condemnation!) that it was only lately I learned that justification by faith, a phrase highly characteristic of St. Paul, is properly defined as eternal life. But indeed how could one be ardently interested in justification, if it did not mean just that? With justification Paul associates "peace with God," real "life," even "conformity with the image of Christ" and therefore divine "glory" (Rom. 5:1, 18; 8:29, 30). Very clearly reconciliation has these

implications; for if we would live eternally *in* God (and there is no other place where an eternal life is conceivable), it is perfectly obvious that we must first be reconciled with God. It is still more evident that "eternal redemption" can mean nothing else but eternal life. But until the shepherds shall have learned the vocabulary of the Holy Ghost, the poor sheep, with this dumb but anxious question about Life, look up and are not fed.

If all this, which is the A B C of the Gospel, were commonly understood, good Christians would surely be more enthusiastic, perhaps even a bit fanatical. For the promises of God might well prove intoxicating when we hear not only the offer of eternal life but are assured that God "is able to do very exceeding abundantly above all that we can ask or think." By this we are authorized to cherish the most fantastic hopes. But sober-minded men are taken aback at hearing St. Athanasius say that "God became man in order that men might become gods." At this they are scandalized, naturally enough, for this sentence expresses sharply and briefly the double stumbling-block of Christianity. One hardly can say which is the more incredible: that God should become man; or that men might become gods. To the Jews especially this was a hard saying, for they rightly conceived of an infinite qualitative difference between God and man. To the Greeks, who knew of men who had become demigods, and who made the gods after their own image, this saying was easier, and we may see from the Christological controversies of the early centuries that they treated it too lightly. But by the fact that it is a hard saying we can recognize that it is the Gospel. This is what I would call "the simple Gospel." I call it simple because it is short and clear and unequivocal. Far too clear to suit the theologians who want something they can prove or explain or explain away.

It cannot be said that St. Athanasius distorts or exaggerates the promise of the Gospel that we are the sons of God and heirs of his glory. The use of the word glory in this connection assures us that our adoption as the sons of God is not a mere figure of speech. The word glory was used in the first instance to indicate the blinding effulgence of God and the bright sphere in which he dwells. Yet St. Paul is bold enough to say (Rom. 5:2), "We rejoice in the hope of the glory of God"; he affirms even of our corruptible body that "it shall be raised in glory" (1 Cor. 15:43); and he contrasts "our light affliction which is for a moment" with "a far more exceeding and eternal weight of glory" (2 Cor. 4:17). The word glory makes it plain that life eternal is distinguished from this present life not so much by its duration as by its quality. It means a transformation: "We all with unveiled face reflecting as in a mirror the glory of the Lord are transformed into the same image from glory to glory" (2 Cor. 2:18). Even such theological terms as predestination, election and calling become intensely meaningful and personal to us when we are told that we are "called to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. 2:14), or "unto the liberty of the glory of the children of God" (Rom. 8:21). "Christ in you the hope of glory," exclaims St. Paul (Col. 1:27). In view of all this, no man who loves life and would see good days can be indifferent to Jesus Christ.

But apart from the use of this intoxicating word glory (which now is not often used in our religious vocabu-

lary) the apostles were sober enough. St. Paul counted it unlawful to report what he saw and heard when he was carried up into the seventh heaven, although he would have men know "what is the riches of the glory of his inheritance" (Ephes. 1:18); and he describes only in a negative way the bliss which awaits the followers of Jesus, if they "obey the Gospel": "What eye hath not seen, neither hath ear heard, neither hath it entered into the heart of man to believe—what things God hath prepared for them that love him" (1 Cor. 2:9). Yet even this description *via negationis* may seem too extravagant for our taste. Presumably St. Paul is quoting here, and quoting as if it were Holy Scripture, a hymn from the earliest liturgy of the Church which gave exuberant expression to the Christian hope. Hardly a dozen fragments of early Christian hymns are preserved in the New Testament, most of them in the Revelation of St. John, where they serve to depict the character of worship in heaven. It is significant that they all deal with visions of heaven and the heavenly hope. The Revelation of St. John the Theologian, which commonly has been exploited as a prediction of things to come, was in fact (as the word revelation implies) rather a vision of things as they are in heaven and on earth, and the author (whom we prefer to call the Divine because of a popular prejudice against theologians) was, it must be admitted, a theologian of an unusual sort: he was not employed in syllogizing incomprehensible verities, but being, as he is aptly called, a seer, he saw heavenly visions and described them. Although his visions of heaven are not precious to the sober-minded Christians of today, they were the chief inspiration of the art which was developed for the adornment of the early Christian churches, with sublime pictures representing Christ gloriously enthroned in the heavenly Jerusalem, pictures which challenged all men who were athirst to drink freely of the water of life which flowed in the four rivers issuing from beneath the throne, and to partake of the Lamb which was slain from the foundation of the world—that is, to be baptized and to share in the Lord's Supper, which is a presage of the heavenly banquet. When St. Paul says, "Set your affections upon things above where Christ is, seated at the right hand of God," one might almost suppose that he had in mind the mosaic pictures which later were resplendent in the apse of the basilicas. In the early Church, art and music conspired with one another to fix men's minds upon the things which are above. The sacraments, moreover, were clearly understood as pledges of eternal life. "Baptism," said St. Cyril of Jerusalem, "is the chariot to heaven, the rapture of Paradise, the title-deed to heavenly citizenship." "The Eucharist," said St. Ignatius of Antioch, "is the elixir of immortality, the antidote of death."

Nothing like this had ever been heard or thought of in Israel. The Jews two thousand years ago were, as they are now, the most pragmatic people in the world. They had no use for any religion which did not manifestly "work" here and now. Anything so new and strange and incredible as the Gospel of Jesus was sure to be rejected—except by men who thirsted so ardently for eternal life that they could not turn away from the only teacher who offered it, the only one who had these words in his vocabulary. (Jn. 6:68). The Sadducees, as conservatives attached to the realistic traditions of the Hebrew race, denied that there might

be a resurrection of any sort, even if it were only "angel or spirit." No one thought of associating *glory* with the life after death. Sheol ("the pit") was as gloomy a place as hades, and the shades which dwelt there were dead souls. That "Abraham is dead and the prophets" the Jews could say confidently because their tombs were known and one could be sure that they were full of dead men's bones. We wonder that David felt comforted by the presence of his Shepherd Jahve, even when he was passing through the valley of the shadow of death. For the Jews could make that shadowy place seem attractive only by representing that Abraham, Isaac and Jacob (all of them dead men) would be found there, and that the most favored souls would recline in Abraham's bosom. This is a far cry from "the hope of glory" and from St. Paul's eager expectation of finding Christ beyond the grave and being forever with the Lord! Of all the progeny of Adam only three were believed by the Jews to be really alive and to be in heaven: Elijah because notoriously he was carried up in a chariot of fire; Enoch because it was written of him that "he was not because God took him"; and Moses because his tomb was not discoverable. Because these three were alive, two of them could appear with Jesus on the Mount of Transfiguration. Elijah in his chariot was regarded by the Church as a faint adumbration of the Gospel.

Can it be said that in our days the common expectation of Christians is very different from that of the Jews? We have heard the word glory but we eschew it. Can it be said that we, especially in Protestantism and more especially in America, have preserved the orientation which was impressed decisively upon the early Church by the Gospel? That orientation was onward and upward—onward to the kingdom of God and upward to Christ the Lord of Glory. There would not be so many Christians without enthusiasm, if it were clearly proclaimed to all men that Christianity, apart from the vain subtleties of theology, is essentially the promise of a more abundant life. Is it only for fear of trust that we forbear to talk of the divine glory and to tell men that they are called to share it? Kierkegaard remarked in his journal that although all Protestant confessions unite in affirming that there are different degrees of blessedness in heaven, he had never heard a preacher allude to this—though among the hearers there might be ardent youths, avid for glory, who by this might be prompted to compete with the saints. The Gospel indeed is incredible, but it will be believed by men who thirst for life. When Jesus exclaimed, "Children, how hard it is to enter the kingdom of heaven," the apostles were in consternation and exclaimed, "Who then can be saved?" We must never for a moment forget that in reply to them Jesus enunciated with passionate earnestness the fundamental dogma of Christianity: "With man it is impossible, but not with God, for with God all things are possible." To doubt this is the blackest infidelity, for it is equivalent to the suspicion that the world, after all, may turn out to be bad.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the Church and in Christ Jesus unto all the generations of the age of the ages. Amen.

PRINCETONIANA

LEFFERTS A. LOETSCHER

Opening of Seminary

ONCE again this year the Seminary has a maximum enrollment, with a total of 426 students. The distribution among the three undergraduate years is fairly equal, with 104 seniors, 114 middlers, and 122 juniors. Graduate students number 77 and special students 9. Of this total student body, 37 are M.R.E. students. Analyzed geographically the present student body is also very interesting. Not counting missionaries, the following twenty lands are represented in the student body this year: Australia, Brazil, Canada, Ceylon, China, Egypt, England, France, Germany, Hungary, India, Ireland, Japan, Korea, The Netherlands, New Zealand, Norway, The Philippine Islands, South Africa, and Switzerland.

An orientation program on Friday and Saturday, September 21 and 22, was arranged for entering students, conducted jointly by the Administration and the Student Council. Chapel service and a lecture on the curriculum were followed by dinner with the Faculty. Saturday featured chapel services and a number of lectures on various aspects of Seminary life and work, followed by a tour through the community, highlighting some of the historic spots of this old colonial town. Early the following week voice recordings were made of all Juniors. This will make possible comparison with later recordings, after instruction has been received in speech. During recent years when this orientation program has been in operation it has been most highly appreciated by entering students. Some of the rudiments of adjustment are thus completed before the real work of the Seminary commences.

Faculty

This year has seen the addition of two new members to the Faculty: Mr. Lothar J. Tuppan as Instructor in Speech and Miss Jean B. Cassat as Instructor in Christian Education. Best wishes are extended to these two new teachers as they enter upon their work in the Seminary.

Dr. Mackay was abroad this past summer from July 14 to September 19. During this time he attended the meeting of the Central Committee of the World Council of Churches in Rolle, Switzerland, and the meeting of the Executive Committee of the World Presbyterian Alliance in Basel. Then, under the auspices of the International Missionary Council, he visited the five Latin lands of France, Belgium, Italy, Portugal, and Spain to obtain firsthand information regarding the status of Protestant minorities there. He found France to be "a lay state which is rigidly detached from religion," Belgium "a lay state which is benevolently neutral towards religion," Italy "a clerical state which strives to impede Protestant growth," Portugal "a clerical state where a Dictator has nationalized a dominant Church," and Spain "a clerical state which maintains a Protestant ghetto." The situation of the Protestant minority in Spain was found to be truly lamentable. In all of these lands Dr. Mackay held meetings with Protestant leaders and had direct contact with the realities of the existing situations. The

findings which he has reported in various public addresses and articles give much food for thought to the earnest Protestant.

Student Activity

The field work of students often assumes interesting forms. Several students are chaplains' assistants in Philadelphia hospitals. A number of others are doing work among Spanish speaking people in New York City under the auspices of the New York City Mission.

This year the Gospel Teams and Mission Teams are under the direction of one student committee, with general supervision by the Field Work Department. Students are currently maintaining five Gospel Teams, two Foreign Missions Teams, and two National Missions Teams, though of course not every team goes out every Sunday. In addition to these, a Women's Team is being organized to conduct services in the New Jersey Home for Girls in Trenton.

Part of the orientation program for Juniors consists of retreats for groups of Juniors on successive week-ends. The call to the ministry as well as problems of ministerial preparation and service are here informally discussed.

Through a committee represented on the Student Council the student body keeps in close touch with the regional and area activities of the Interseminary Movement. On October 27 a sizable delegation attended an Interseminary Movement meeting in General Seminary New York which centered around the general theme "Ways of Worship." Both the addresses and the fellowship proved very worthwhile.

On November 7 the Seminary held its annual Day of Prayer. Early each academic year a Day of Prayer is held in which various Faculty members are the leaders; later in the Seminary year there is a Day of Convocation at which a guest speaker is the leader. On these two occasions all classes are suspended. The Day of Prayer this year started with the club breakfasts at 8 a.m., in connection with which there were devotions led by Faculty members. A devotional service for off-campus students took place a little later. The Chapel Service was addressed by Dr. Kerr and was followed by some nine discussion groups led by Faculty members at which student chairmen presided. An Intercessory Prayer Service, with Dr. Homrighausen in the chair, and with three student leaders was held from 4 to 5 p.m., and the day formally closed with a communion service in the evening led by Dr. Fritsch and Dr. Hendry. These Days of Prayer have always proved very helpful, and the services this year were no exception.

The Campus

There have recently been some conspicuous changes in the campus. The disappearance of the old Stuart Hall tower is more notable than lamented. On the inside, the building has undergone even more important changes. Recent years have seen the completion of four very sizable rooms in the basement of the building, with one of these used by the Theological Book Agency and another serving as a lunch room and snack bar. The third floor of Stuart Hall is still in process of renovation, with the center and north end of this floor being altered to provide an office, two classrooms, and two studios for the Speech Department. These rooms will presently be provided with the most up to date equipment for voice

training. About all that Stuart Hall still needs is an express elevator!

Recent years have seen the blowing down, decay, or removal of a number of the old trees that shaded the campus. Happily a carefully planned program of planting is keeping pace with the removals, with some of the new saplings already beginning to spread out quite promisingly.

Of course the great event in the Seminary's physical life at the moment is the new Student Center which is already beginning to rise to impressive heights. There was a temporary slowdown pending the arrival of the structural steel, but as soon as that came the work shot forward. A huge crane, which was carefully brought in by roads that were wide enough and strong enough, crept alongside the foundation and, like some long-necked dinosaur, hoisted the girders skyward, swivelled, and snorted until the steel structure was all in place. The bricklaying has been progressing rapidly since then. Lying a little southwest of the line between Hodge and Brown Halls, the new building promises to be a real center of campus life and fellowship.

The new Student Center is squatting squarely on the old car parking lot, with the result that cars, thus driven from their hiding place, are now filling every available nook and cranny on the campus. But presently a new parking lot will be constructed and the campus "traffic problem" relieved.

Seminary Choir

Last summer the Seminary Choir, travelling some 13,200 miles in 58 days filled 136 singing engagements, including 21 radio broadcasts as well as musical engagements at businessmen's clubs and military camps. Needless to say, the choir had little time on its hands, as it motored out to California by the central route, and back by a more southerly course, with two days in Mexico.

A wonderful sheaf of appreciative letters has been received from pastors and others all along the itinerary. "People here are still commenting on your program here," writes one Ohio pastor. "All of us hope you will come again," says another. From Missouri comes this word: "At the evening service . . . our people . . . were thrilled by the exquisitely beautiful music and by the personal testimonies and the evident genuine and thoroughgoing consecration and devotion of these splendid young men." "I certainly think it is one of the best public relation gestures and forms of Christian service that seminaries can render to their students," is the comment of one California pastor. "The quality of music and rendition were both superb," is an echo from New Mexico, while a layman in Texas writes, "Besides the immediate value and appreciation of the music program, there was the emphasis upon noble ideas, high purposes, Christian education, and consecrated lives." Groups other than churches are no less appreciative. "These twenty-two young men received one of the most enthusiastic receptions our club has ever given," reports The Kiwanis Club News of a Texas city, while the chaplain of an army hospital in Colorado says, "We had a number of movie actors and other entertainers as they passed through, but many of the patients still refer to your group as the one outstanding event that meant more to them than anything else."

The Choir is now making plans for

its tour during the summer of 1952. The plan is to go down the east coast to Florida, with a possible brief visit to the West Indies, then to return by way of the west coast of Florida, across southern Alabama and Mississippi, possibly touching New Orleans, and returning through Tennessee and Virginia. The choir is still open to receive invitations from churches in this area for next summer's tour.

The Choir is kept busy during the winter months, too, with a schedule of three engagements each Sunday. The schedule for the present academic year, 1951-1952, is already filled, and includes singing at the Easter Sunrise Service to be broadcast from Radio City Music Hall next Easter Sunday. At that same Easter broadcast a second Seminary choir—the Mixed Chorus—will also sing, joining with the large New York City chorus to sing Handel's Hallelujah Chorus.

In addition to the Touring Male Chorus which represents the Seminary on extended tours in the summer and on shorter trips for Sunday services during the academic year, there is the Mixed Chorus with more than a hundred voices which sings two major choral works each year. On December 4 this Chorus will sing Haydn's Creation. Then there is a Women's Chorus which accepts a limited number of engagements for Sundays and week evenings. It has appeared in Philadelphia and New York as well as in a number of places nearer by. There is also an interracial Children's Choir now in its seventh year which at present is under the direction of Miss Carol Wilkinson of the Westminster Choir College. Miss Elva Kelsall directs the Women's Chorus. The Seminary Choir Director, Dr. David Hugh Jones, is to be most heartily congratulated on the distinguished success of the Seminary's music program.

Theology Today

The January issue of Theology Today centers around the general theme "The Fears and Anxieties of Modern Man," with Professor Theodore Greene, formerly of Princeton University, now of Yale, writing the principal editorial. Professor Hubert Cunliffe-Jones of Wycliffe College, Oxford University, discusses the question "Ought Modern Man to Be Afraid?" Dr. Hans Hermann Walz of Stuttgart, Germany, tells of "The Bible and Modern Philosophy on the Meaning of Life." In an article entitled "The Miner of Coal and the Church of Christ," Dr. Richard C. Smith summarizes his experiences and observations in field studies which he recently made in the coal mining fields of England, Wales, Belgium, and France. Professor Floyd V. Filson of McCormick Seminary offers an exegetical study of 2 Corinthians 1:3-7 under the title "The God of All Comfort." Professor E. Harris Harbison, of Princeton University and recently elected trustee of Princeton Seminary, writes the feature book review where he deals with three recent studies of Luther. There are other articles and book reviews. Each issue is filled with informative and suggestive theological discussions which the pastor can ill afford to do without.

Missionaries in Residence

The Seminary is happy to have as its neighbors this year the following missionaries resident in Payne Hall, 38-44 Alexander Street: Dr. and Mrs. Peter Baker (Brazil), the Rev. and Mrs. James D. Brown (Pakistan), the Rev.

and Mrs. Norman M. Dunsmore (Brazil), the Rev. and Mrs. Floyd E. Grady (Brazil), the Rev. and Mrs. G. Gordon Mahy (The Philippine Islands), the Rev. and Mrs. Sergio Manejias (Cuba), Dr. and Mrs. Samuel H. Moffett (China), the Rev. and Mrs. Bruce Morgan (Thailand), the Rev. and Mrs. Paul S. Seto (Iran), the Rev. and Mrs. Paul D. Votaw (Syria), the Rev. and Mrs. Donald E. Wallace (Iran), the Rev. and Mrs. Robert A. Whitesides (Mexico), and the Rev. and Mrs. Gordon P. Wiles (South Africa). In addition to the above residents of Payne Hall, the Rev. and Mrs. Richard M. Shaull (Colombia) are residing at 44 Mercer Street.

ORGANIZING NEW LOCAL ALUMNI ASSOCIATIONS

Information is being gathered by a Special Committee of the Alumni Council on the organization of new alumni associations. This study will proceed on an alumni population basis. Our long-range plan includes the development of new alumni associations across our land and overseas. Preliminary steps can be taken by groups of our Alumni who would be interested in organizing an alumni association in their area. It has been suggested that the minimum membership of such a unit be at least twenty-five. The Alumni Secretary would appreciate receiving for the Committee such information as will help them strategically and comprehensively to develop such organizations.

ALUMNI ASSOCIATIONS

The Alumni Secretary would appreciate being informed of dates of alumni meetings as far in advance as possible so that a master calendar can be prepared for the use of the Faculty and administrative officers.

CLASS ORGANIZATION

ORION C. HOPPER

YOUR Alumni Secretary has received many letters of welcome and encouragement from our Alumni and friends, for which we are most grateful.

One of these letters came from Dr. William L. Mudge, Class of 1896, State College, Pa. Dr. Mudge's loyalty and devotion to Princeton have long been recognized—his advice and counsel always wholesome, and most welcome. I cannot help but share with you his mind on this matter of the increasing importance of Classes as Units:

"Just now we are the more encouraged to write because of the Student Center, which will soon be ready for use and has been so much needed. It will give an unusual opportunity to emphasize the *Class* as the *Unit* in strengthening the cooperation and work of the Alumni Association. We know of some Alumni who have been turned against the Seminary because they have returned for Reunions of their Classes and found that few were present as little preparation had been made and no effort had been put forth to maintain helpful contacts with the members during the year. There must be strong Class organizations if there is to be an effective Alumni Association and the time to start is before graduation.

"We know that there are many who feel that a Forward Movement should be started in this direction and a strategic time has come to do it. It cannot be accomplished in a day but if the objective is kept before us, progress will be made and the Seminary itself will become still more useful, for one of its greatest assets is a group of loyal and enthusiastic Alumni."

All of us are aware of the group and class consciousness (in the best sense) of the Class of 1896. Their reunions have been outstanding and vital in the continuing relationship between the members of the Class and between the Seminary and the alumnus. We pass on these thoughts for your kindly consideration in the hope that classes now loosely organized may be encouraged to develop a more integrated class relationship which will increasingly mean much to each one of us, as it will likewise develop active sources of thought and a community of interest with each other and with the Seminary.

ALUMNI NOTES

[1896]

William L. Schmalhorst is stated supply of the First Church, Otis, Colo.

[1906]

James W. Bean has been elected President of the Iowa Board of National Missions.

[1907]

Howard A. Clark is now teaching at the Navajo Bible School and Mission, Window Rock, Ariz.

[1909]

Herbert Booth Smith is serving as ad interim pastor of the First Church, San Jose, Calif.

[1910]

Otto A. Braskamp is now living at Long Beach, Calif.

[1913]

Warren J. Conrad is now pastor of the church (U.S.) at Wytheville, Va.

[1915]

William P. Lemon has retired as pastor of the church at Ann Arbor, Mich.

[1920]

Arthur R. Porter, formerly pastor of the Drexel Hill Church, Pennsylvania, has become pastor emeritus, and is residing at 1007 Panola Street, Tarboro, N.C.

[1921]

Willard G. Purdy was elected Moderator of The Synod of Baltimore.

[1922]

Payton Lee Palmore is doing full-time evangelistic work in Kobe, Japan.

[1923]

Wilfred P. Riggs is serving the Congregational Church of Willsboro, N.Y., and The United Churches of Wadhams, N.Y.

[1924]

The congregation of the church at Hyattsville, Md., gave a reception to D. Hobart Evans in recognition of his 25 years of service in that pastorate.

Andrew S. Layman has resigned as Stated Clerk of the Synod of New Jersey and as pastor of the church at Jamesburg to become Associate Executive of the Synod in Charge of Town and Country Work.

Harvey Hutcheson McClellan is serving as a Chaplain at the U.S. Naval Hospital, Chelsea, Mass.

[1925]

On October 1, David R. Stewart, D.D., retired as pastor of the Fairview Presbyterian Church, Glen Moore, Pa.

[1926]

Clarence F. French has been appointed pastor of the Methodist Church at Ransomville, N.Y.

Albert E. Tibbs is serving as Dean of Furman University, Greenville, S.C.

[1927]

Donald K. West received the degree of Doctor of Divinity on June 3 from Lewis and Clark College, Portland, Ore.

[1928]

Walter J. Feely has been called to the pastorate of the Chichester Presbyterian Church, Boothwyn, Pa.

[1929]

Wayne W. Gray is now serving as assistant pastor of the Evergreen Presbyterian Church, Memphis, Tenn.

[1932]

At the meeting of the General Assembly in May, Eugene C. Blake was elected Stated Clerk.

Gerald Ramaker is Director of Florida's Educational Advisory Service, Hollywood, Fla.

Jiro Shiromo, Hilo, Hawaii, T.H., is at present doing independent Christian work among the Japanese in Hilo. In the very near future the Waiakia Christian Church will be erected.

[1935]

Paul K. Heberlein has accepted a call to become pastor of the church at Center Line, Mich.

Dunham V. Reinig is Director of Recreation for the City of Greenville Riverside Recreation Center, Greenville, Pa.

[1936]

James F. Neill is serving The Ladue Chapel, St. Louis, Mo., as associate minister.

[1939]

James M. Crothers has accepted work under the Church Extension Board of the Presbytery of San Francisco, starting a new church in a new housing area in Concord, Calif.

Milton B. Faust has been elected State Chaplain of the American Legion of North Carolina.

Richard B. Mather is Assistant Professor of Chinese at the University of Minnesota, St. Paul, Minn.

William P. Miles is serving as pastor of the First Presbyterian Church, Lemon Cove, Calif.

[1940]

T. Howard Akland has been called to the pastorate of the Second Church, Delhi, N.Y.

Evan W. Renne has become assistant pastor of the First and Central Church, Wilmington, Del.

[1941]

John W. Beardslee, III, is Visiting Professor of Bible and Philosophy, Central College, Pella, Iowa.

Earle W. Crawford has been awarded the degree of Doctor of Divinity by Midwestern University, Wichita Falls, Texas.

Russell E. Young was appointed pastor of the Zion Methodist Church, Brownton, Minn.

[1942]

William R. Johnston is now Presbytery Executive of Redstone Presbytery, Pa.

Samuel B. Marx, M.D., has been attending the LaPorte's Language School in San José, Costa Rica, to fulfill requirements for securing a medical license there.

[1943]

Lloyd G. Brown has been called to the pastorate of the church at Washington Heights, D.C.

Robert Rodisch has accepted a call to a Larger Parish project, working out of the First Presbyterian Church, McAlester, Okla.

[1944]

Ralph I. Deihl, Jr., is on leave from Warren Wilson College and resides at Orangeburg, N.Y.

John H. Thompson, Jr., is pastor of the First Church, La Follette, Tenn.

[1945]

David E. Dilworth returned from China in April and is studying for the Master's degree at San Francisco Theological Seminary.

Robert L. Moreland has been called to the First Church of Emporia, Kansas.

Arthur P. Rech is Minister of Christian Education in the church at Glendale, Calif.

[1946]

K. Hedges Capers is now with the 1st Marine Division in Korea.

William A. Gibson has been called to the church at Harrison, N.Y.

[1948]

Ruth F. Frazer has been appointed Associate Director of Christian Education and Teacher of Bible at Ganado Mission High School, Ganado, Ariz.

Gordon G. Johnson has begun his pastorate in the Central Avenue Baptist Church, Chicago, Ill.

C. Benton Kline, Jr., and Mrs. Kline (Christine Hicks, '50) are now resident at Agnes Scott College, Decatur, Ga. Mr. Kline is Assistant Professor of Philosophy.

Dallas D. Landrum sailed for his mission station in Iran on September 28.

Harold S. Murphy received the degree of Doctor of Philosophy in New Testament Language and Literature from Yale University last June. He is now Professor of Bible and Philosophy at Buena Vista College, Storm Lake, Wis.

[1949]

George G. Andrews, Jr., has been called to the pastorate of the First Church of Clarks Summit, Pa.

Robert B. Bannister has become assistant pastor in the First Church of Santa Monica, Calif.

Olaf C. Cartford and Miss Verna L. Matson were married on May 25. Mr. Cartford is pastor of the Immanuel English Lutheran Church, Wadena, Minn.

John L. Felmeth has been installed as pastor of the First Church of Southampton, L.I., N.Y.

Arnold G. Fredricksen has been called to the Union Church, Blasdell, N.Y.

Alan K. Magner, Jr., has accepted a call from the church at Rumson, N.J.

Charles P. Scott has been called to be Chaplain and Instructor of Religion at Middlebury College, Middlebury, Vt.

Howard C. Shimer has been called to the Westminster Church, Atlantic City, N.J.

Richard S. Williams is pastor of the Washington Avenue Church, Saginaw, Mich.

[1950]

Berti G. Fedor has become assistant pastor of the First Church, Evansville, Ind.

William A. Grubb is taking post-graduate work at Yale Divinity School, New Haven, Conn.

Mary Virginia Morris is now Lt. Morris, J100093. Her address is Box 165, Tripler Hospital, A.P.O. 438, c/o Postmaster, San Francisco, Calif.

Harold M. Neufeld is assistant minister in the Overbrook Church of Philadelphia, Pa.

John C. Purdy accepted a call to the Union Presbyterian Church, Monroe, Wis.

Albert Thurston St. Clair has been installed as pastor of the First Church, Barrington, N.J.

Loran D. Woodfin is pastor of the Orcutt and Los Alamos Churches in California under the Board of National Missions.

James N. Wright and Alma Cole Wright ('49) are now at the Institute Ponte Nova, Itacira, Bahia, Brazil, of which school Mr. Wright is Principal.

Richard A. Logan has been assigned Hospital Chaplain, Scott Air Force Base, Belleville, Ill.

[1951]

James A. Allison, Jr., is serving as Chaplain in the U.S. Army at Ft. Campbell, Ky.

Hal LaRue Curtis (Corporal) is now stationed at Syracuse University, Syracuse, N.Y.

Kenneth C. Eade is Vicar of St. Thomas Episcopal Church, Sunnyvale, Calif.

Helen L. Fields is Director of Christian Education in the Ashbourne Church, Oreland, Pa.

Mrs. Charles H. Simons (Helen Elizabeth Gernert) is church secretary in the church at Huntingdon Valley, Pa.

BOOK REVIEWS

The Pastor's Wife, by Carolyn P. Blackwood. Westminster Press, Philadelphia, Pa. Pp. 187. $2.50.

Hopeful, happy and crammed with ideas and ideals, this definitive book in its field races to its close on the wheels of practical insight, spiritual devotion and radiant retrospect.

What a minister's wife should wear and say,—how she should combine care for children with the cure of feminine souls,—what time of the night is the best for the discreet disposal of dead, undressed, gift rabbits,—what to put on the emergency pantry shelf,—how to make Einstein cookies (relatively speaking),—what to say to guests when the dog makes away with the dinner roast,—how to keep your husband at his books, I mean: how to keep people away from him during study hours,—these are merely a few of the topics which will speed you along in this admirable book.

Mrs. Blackwood is the wife of the noted Louisville-Princeton-Temple Bible and Homiletics Professor. With him she presided over manses in Pittsburgh, Columbia, S.C., and Columbus, Ohio. She is the mother of four men, two already in the ministry. So you see she has existential knowledge of her subject. She has covered it expertly, lovingly, humorously and helpfully.

RAYMOND I. LINDQUIST

First Presbyterian Church,
Orange, N.J.

The Book of Genesis: An Exposition, by Charles R. Erdman. Fleming H. Revell Co., New York, 1950. Pp. 124. $1.50.

Many of us have on our shelves all or some of The New Testament Commentaries of Dr. Charles R. Erdman, Professor Emeritus of Practical Theology, The Theological Seminary, Princeton, New Jersey. No finer devotional commentaries and scriptural expositions are in existence today than these. The Church Universal rejoices in the long life and active mind and loving heart of the man whose pen has made possible these books. The years have dealt kindly with him and he has not allowed these years to go by without leaving to his Lord and Master a written appreciation of his love of God's Word. Most of us who have known Dr. Erdman have felt that these New Testament Commentaries, seventeen in number, plus eight other volumes which he has written, would constitute his written contribution to the church. Recently, however, Dr. Erdman surprised and warmed the hearts of his fellow ministers and lay brethren by giving us the first of what we hope may be thirty-nine commentaries on the Old Testament books. When this reviewer learned that Dr. Erdman had begun publishing these Old Testament Commentaries his comment to him one day was simply "May God spare you to give us the Old Testament in its entirety."

The Book of Genesis is the second in the Old Testament series, Exodus having preceded it. The exposition follows the story as found in Scripture with New Testament references to be noted throughout. This latter fact is a tremendous help in relating the Old to the New, at least insofar as Genesis is concerned. In this volume, Dr. Erdman presents the teachings of Genesis through the seven immortal characters; namely, Adam, Enoch, Noah, Abraham, Isaac, Jacob and Joseph. These noble characters and the lesser characters in Genesis and related themes stand out in bold type. Here is to be found an excellent series of sermons by any minister desiring to present the characters of Genesis to his people. One's homiletical barrel should be full to overflowing if he should be moved in this direction. Perhaps if the minister is not interested in preaching a series of sermons, morning or evening, on these characters, then this book would serve as an excellent basis for Prayer Meeting talks. Dr. Erdman does not attempt to go beyond his field of scriptural exposition in certain of the Genesis incidents which might call for further discussion. He writes as a Christian and not as a Secularist. In the introduction, he writes "The supreme value of the book is not literary or historical, but religious. Genesis forms the first chapter in the history of redemption, which is the substance of the entire Bible." In bold manner, however, he answers all questions to the satisfaction of the reader. This book should profitably be in the hands of every minister, certainly not as a critical commentary but,

as an ever present help in knowing and understanding the Book of Genesis and as a devotional classic. This book should also be in the hands of Christian laymen as a worthwhile book for study and inspiration.

"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years. . . ." Our sincere hope is that Dr. Erdman who is now fourscore plus in years may be given the strength and wisdom to turn out these Old Testament companions to match his New Testament work.

CLIFFORD G. POLLOCK

First Presbyterian Church,
Morrisville, Pa.

The Book of Leviticus: An Exposition, by Charles R. Erdman. Fleming H. Revell Co., New York, 1951. Pp. 144. $2.00.

Having completed a series of expositions of the books of the New Testament, Dr. Erdman is now engaged in setting forth the permanent teachings and values of the Pentateuch. Genesis and Exodus have already been given to the public, and now Leviticus comes from his facile mind and pen. The subtitle to each of these books, "An Exposition," is indicative of both method and purpose. The author cuts through the verbosity and repetition of ritual and code, and sets forth clearly and succinctly the situations out of which the original legislation was given. The reader is then made aware of the purposes of the various sacrifices and ceremonies, while at the same time the moral and spiritual prerequisites of priests and people are defined and emphasized.

Those who have had the privilege of student life at Princeton under the teaching ministry of Dr. Erdman will recall with pleasure his ability to lift the books of the Bible out of the past, and make them contemporaneous documents. This exposition is no exception; for one of the aims set forth in a brief introduction is framed in a question, "What application of the principle involved can be made to the life of the Christian?" Surprisingly familiar modern parallels in thought and conduct are cited, and the reader is reminded that "holiness unto the Lord" is demanded of God's people under both the old and new covenants.

However, the major thesis is that the book of Leviticus finds its best interpretation in the epistle to the Hebrews. Its types and shadows find their fulfillment and substance in the redeeming work of Jesus Christ, portrayed in Hebrews as our "Great High Priest," who in His person and work is "far better" than the Aaronic priesthood, with its tabernacle, sacrifices, and ceremonies in the wilderness. After a careful reading of this book one agrees with the unknown writer of the epistle, who says, "having a high priest over the house of God; let us draw near with a true heart in full assurance and faith."

CHARLES F. DEININGER

Bloomfield College and Seminary,
Bloomfield, N.J.

Essentials of Bible History, by Elmer W. K. Mould. Revised Edition. The Ronald Press Company, New York, 1950. Pp. xxxii + 687. $4.50.

This book is a revised edition of the 1939 publication by the late Alexander C. Mackenzie, professor of Biblical history and literature at Elmira College. This edition introduces the latest results of archaeological research and as such presents a distinct advance over the earlier text.

The material covered extends from prehistoric times through those of Paul, with a concluding chapter on the completed Bible and a section on the genealogy of the English Bible. In the back of the book are a Glossary of Technical Terms, a Bookshelf for suggested readings, a Table of Literary Types to be found in the Bible, many chronological charts, an Index of Biblical Passages (those marked with an asterisk in the body of the text), a general Index, and twelve plates showing maps of the Near East.

The underlying principle of the work is an historical one. From the emergence of the Hebrew tribes as an ethnic unit through Paul's martyrdom the book presents the pertinent geographical, ethnological, archaeological, anthropological, historical, sociological, literary, ethical, and religious thought and contribution of the Hebrews and of their contemporaries. Shown in their relation to Biblical accounts are the various archaeological findings in the lands of the Near East. The contribution of each of these to an understanding of the Bible is clearly and carefully noted. Many will be interested to see included in the many illustrative plates a reproduction of the photograph of the Dead

Sea Scroll of the Book of Isaiah (p. 300).

By a comparison of Biblical records with the results of archaeological findings, the author reconstructs the sociological life of the Hebrews and of their neighbors. The culture of ancient Egypt is interestingly portrayed and includes a citation from the *Hymn to Aton.* The resemblance of this hymn to Psalm 104 is noted but no conclusion is drawn (p. 63), although the discussion of *The Wisdom of Amenemopet* cites Prov. 22:17f.; 23:4f. as remarkable parallels of thought and style (pp. 65-6). The presentation of Canaanite culture includes a cursory exposition of the Ras Shamra tablets, using the translation made by Professor Cyrus H. Gordon in his *The Loves and Wars of Baal and Anat and Other Poems from Ugarit.*

The culture of the people in and around Palestine is given as a setting for the culture of the Hebrews. The reader sees the Hebrew nomads "lean, wiry, and not very tall" (p. 81), as at meals they "sat or squatted on the ground around a large wooden bowl placed on a mat of leather or plaited grass" (p. 84). The contributions of the Hebrews to culture are shown to be primarily religious, with story-telling and concrete imagery of expression on an equal level.

The entire history narrated in the book is placed within a framework of eight "watersheds." By a watershed in history the author means "an event or sequence of events which gives new direction to or releases fresh forces for influences in the career of a nation" (p. 96). For Hebrew history these watersheds begin with the Exodus or the nomadic era and extend to the conquests of Alexander from 333-323 B.C.—the watershed between the Old and the New Testament. Within each of these divisions various phases of the life of the Hebrews and of the peoples surrounding them are discussed. The arrangement is clear and well-chosen.

The results of critical work on the Bible are accepted throughout. The documentary hypothesis is carried through the historical books, and Amos is accordingly cited as the first complete Old Testament book to be written. Second Isaiah is thought of as "the most creative thinker we have as yet met in the Bible" (p. 373). The Servant of Yahweh is Israel "and presumably this was the Second Isaiah's idea in all of the 'servant passages'" (p. 374). Dr. Mould states that the author of the book of Daniel "gave his book a time setting in the period of the Babylonian captivity of the Jews. The history of the period from Nebuchadnezzar to Antiochus Epiphanes is told in the form of visions. This recounting of history in the form of prediction is a characteristic device of the literary type known as 'apocalyptic'" (p. 426). Dr. Mould closes the Old Testament canon at c. 400 B.C. for the Pentateuch, c. 200 B.C. for the Prophets, and 90 A.D. for the rest of the canonical Old Testament.

There is also included a brief but accurate discussion of the apocryphal books of the Old Testament, the Pseudepigrapha of the New Testament period, and the books of Apocalyptic. By apocalyptic Dr. Mould means three things: (1) a literary type which employs cryptic language, pseudepigraphic authorship, prediction, and dreams and visions. It is literature called forth by persecution; (2) a corpus of writings of that type; (3) a world view or set of doctrinal ideas embodied in such literature. Under this third designation are included the cosmic purpose and plan of God (ideas from past time), ethical dualism (ideas in the present time), and eschatology (ideas for the future time).

In discussing the New Testament the author allows his historico-critical analysis unleashed freedom. As a result we meet an historical Jesus "genetically connected with the thought life of his time" (p. 500), who selects the concept of God as Father "because of his perception of its ultimate worth, because it came alive in his own consciousness, expressing all that was most profound and sure in his experience of God" (p. 501). Jesus is depicted as a man of high ethical and religious insight, a teacher and a leader. Concerning the miraculous birth of Jesus, the author affirms "Into that controversy we do not need to enter. Jesus was what he was no matter how he was born. The thoughts which he thought and the influence he exerted are what primarily concern us" (p. 489). In a footnote to this passage the reader is referred to Machen's defense and Lobstein's rejection of the virgin birth. Yet the miracles of Jesus—including his resurrection—are governed by extreme historico-critical treatment and designated as part of the "miracle thought pattern" of the age (pp. 511ff.). If a person can accept Dr. Henry E. Fosdick's modern definition of a miracle (cited on p. 500 by Dr. Mould, as "A miracle is God's use of his own law-abiding powers to work out in ways surprising to us his will

for our lives and for the world"), then he can also accept the picture of Jesus portrayed by the author. It is unfortunate, however, that there is no attempt made by the author to consider the divinity of Christ as thoroughly and competently as he has treated the humanity of Jesus.

The book is one which should appeal to every thoughtful student of the Bible. It can be understood by college students, laymen, and ministers, yet it has much in it to stimulate the thought of a scholar. It is a book for a person who desires a rational approach to the Bible. Those who seek factual knowledge of the Bible, of the people who are in it, and of their neighbors, will find that this work combines in a remarkable way the results of scientific Biblical research. Although there is no attempt made to reconcile faith and reason, Dr. Mould is completely honest in presenting the objective facts of Biblical history. Whenever he departs from the facts and attempts to interpret them, the evangelical Christian may take exception and wish for a more positive affirmation of the theological contributions of the Bible. This is not the purpose of the author. He presents the origin and development of Christianity within Judaism. As a result the reader is introduced to the ethic and religion of the Bible, rather than to the theological dogmas of reformed tradition.

As a reference book, however, and as a source of explanation for many passages in the Bible which are troublesome to the Thomases in a congregation or in a school, *Essentials of Bible History* is a volume well worth having.

DONALD H. GARD

The Genius of the Gospels, by Merrill C. Tenney. Eerdman's, Grand Rapids, 1951. Pp. 124. $2.00.

In these four lectures, delivered this year at Western Conservative Baptist Theological Seminary of Portland, Oregon, the Dean of the Graduate School of Wheaton College offers "a tentative approach to the problem of the Gospels from a distinctly conservative position." The Gospels are examined under four headings, as historical documents, as biographical sketches, as homiletical treatises, and as spiritual guides. The significance of this small book lies not so much in the original way both the differences among the evangelists and their common objective are presented—the occasion did not allow the author to develop his argument in any detail—but rather in the fact that a notable representative of American Fundamentalism is no longer afraid of taking seriously the issues raised by modern Bible criticism.

The author emphasizes that he believes in the Plenary Inspiration of the Scriptures. Nevertheless, the short ending of Mark, e.g., is accepted as genuine and explained by Mark's use of the "shock method"; Luke's approach to the biography of Jesus is characterized as being done "from a more nearly secular point of view" than that of the other evangelists; in the presentation of the Gospel material, Matthew appears as teacher, Mark as preacher, Luke as raconteur, and John as interpreter and theologian. These attempts to point out the specific background, approach, method and goal of each evangelist, though somewhat rigid and onesided, nevertheless bring out viewpoints often neglected by conservative scholars.

In the reviewer's opinion Dr. Tenney's method is least defensible and his result most precarious in his discussion of the origin of the Gospels. He rejects the documentary hypothesis of the Synoptic Gospels completely and explains the similarities of the Synoptists as the result of personal contacts among the evangelists and the use of oral tradition. While the modern approach to the Synoptic problem has rightly shifted from a purely documentary criticism to a study of the nature and the working of the oral tradition, the reasons for postulating the use of written sources by Matthew and Luke are stronger than Dr. Tenney's apologetic reasoning would indicate. For the rest, one does not see what harm would be done to the inspiration of the Gospels, if it should be that not only the oral tradition but also the earliest written compilations were considered as being produced under the guidance of the Spirit of God.

OTTO A. PIPER

Our Lord Prays for His Own. Thoughts on John 17, by Marcus Rainsford. With a biographical introduction by S. Maxwell Coder. Moody Press, Chicago, 1950. Pp. 476. $3.50.

This work was first published in 1873, and went through five editions in England during the rest of the century. Having fallen into oblivion, it was rescued deservedly from

its temporary eclipse, when the Moody Press included it into its Wycliffe Series of Christian Classics. Marcus Rainsford (1820-97) was a minister of the Church of England, born, and for the first half of his ministry active in, Ireland. Afterwards he became rector of the fashionable Belgrave Chapel in London. He was one of the great Evangelical leaders of England, friend of Moody, and similar to him in his complete and exclusive reliance on the Bible, and the freshness, candor and directness of his evangelistic approach.

In this volume, Rainsford gives a very detailed verse by verse exposition of John 17, which makes evident the secret of his success. This work should be recommended to every student of the Scriptures as a masterful model of genuine exposition. Rainsford was no linguist, he probably never used his Greek New Testament and did not bother with textual and philological problems. This is a definite shortcoming, because it keeps away from the expositor insights, which only a critical study can reveal. But there is still enough left in this volume to make his method of exposition worthy of emulation. The principles that guide Rainsford's exposition, as I see it, are (1) that each word of the text should be taken into consideration; (2) that the Bible is a whole and that therefore parallels and subsidiary ideas for the exposition are to be sought in all the parts of the Bible; (3) that exposition requires belief in a "system" underlying the whole of Scripture, a unity of argument which for Rainsford as for his fellow-workers was substantially identical with the Calvinistic system of theology; and (4) that no passage is understood unless related directly to man's salvation and faith.

Rainsford presents his material in simple yet impressive language and with a warmth which never degenerates into sentimentalism. He likes to divide his material into a number of points, which are discussed in succession, without going too much into the logical relationship of these points. The modern reader many probably think that Rainsford's direct use of dogmatic language even in the applications made of the text would not particularly appeal to our contemporaries, and that it would be necessary to describe the relevancy of those glorious passages in terms of modern man's experience. I would not object to such a contention. But the reading of Rainsford's book has confirmed my conviction that no matter how psychologically correct our methods may be our evangelistic appeal will never contribute to our principal task, viz. salvation from eternal damnation, unless the expositor has a theologically motivated center, to which everything in the text is related.

Otto A. Piper

Christ and Time. The Primitive Christian Conception of Time and History, by Oscar Cullmann. Translated from the German by Floyd V. Filson. Westminster Press, Philadelphia. Pp. 253. $5.00.

Dr. Cullmann, Professor of New Testament at the University of Basel, Switzerland, and Director of Studies at the Ecole des Hautes Etudes in Paris, France, deals in this volume with one of the basic concepts of New Testament thought. Known for a few years already to specialists in the field as one of the most outstanding contributions to the study of the New Testament, his work has finally been rendered accessible to the general public through Dr. Filson's faithful and clear translation.

Biblical scholars have recently become aware of the fact that in the past a good deal of Biblical interpretation was unconsciously influenced by the classical systems of dogmatics, and since all those systems are heavily indebted to the genius of Greek theology and philosophy, it was inevitable that Greek ideas and patterns of thought should be read into documents, which were originally conceived on the basis of Hebrew realism.

Concentrating on the concepts of time and history, Dr. Cullmann, in a careful and detailed analysis of the pertinent portions of the New Testament, brings out the constitutive significance of time in Biblical thought. He avoids the pitfalls of some of his predecessors by studying ideas rather than words. He emphasizes the fact that unlike the Platonic concept of eternity, which stands in contrast with time and designates a timeless existence, the corresponding Hebrew *'olam* and the Greek *aion* imply the element of duration. Hence eschatology is an essential part of the New Testament message, which cannot be discarded without breaking out its heart-piece. It is Dr. Cullmann's contention that the New Testament presents Jesus Christ as the mid-point of the time line, the

history of the Old Covenant converging toward him, until the chosen people are reduced to just that one person, and that of the New Covenant taking its start from him and spreading out into all mankind, until the Body of Christ is fully built up here on earth. The theological implication of that view is developed in the second half of the volume, taking particularly Barth to task for his "Greek" view of time.

The book is so rich in content and abounds so greatly in valuable insights that one hates to say anything in criticism of it. It should be noted, however, that there is a certain tendency in Dr. Cullmann's way of reasoning which makes him underrate the fact that, according to the New Testament, history is moving toward a transcendental goal, and that therefore it is not the Crucifixion and Resurrection of Jesus which make history relevant, nor the fact that through those events Christ's Body is built up here on earth. Rather, inasmuch as the New Testament writers emphasize the significance of the Resurrection, it is because that event is the divine announcement of a new phase of history, which will be ushered in by the Lord's Coming in glory. It seems to this reviewer that the eminent Swiss theologian argues, in good Greek fashion, too onesidedly from his mathematical scheme of a time line, whilst to the Biblical writers time is but another name for God's unending preservation of this world, and hence to be interpreted in terms of personal action, not merely as a divine "attribute." One of its most important characteristics is therefore the fact that as a divine activity it implies novelty manifesting itself both in the Incarnation of our Lord and in the Last Day. Thus the Return of Christ is not just a sign that the Church age has come to its end, but rather a new step in the execution of the divine plan of salvation.

Otto A. Piper

Protestant Biblical Interpretation. A Textbook of Hermeneutics for Conservative Protestants, by Bernard Ramm. W. A. Wilde Company, Boston, 1950. Pp. xiii + 197. $1.75.

The need for a textbook of Biblical Hermeneutics in the English language is generally recognized, and the recent re-printing of Milton S. Terry's work (Zondervaan, Grand Rapids), useful as it is for the student of the history of Hermeneutics, reminds one also of the many vexing problems that have arisen in the field of Biblical exegesis since the day Dr. Terry's monumental work saw the light in 1883. Some of the more recent attempts to close the gap were obvious failures. But now finally Dr. Ramm, Associate Professor of Philosophy, Bethel College and Seminary, St. Paul, Minn., has written a work that deserves wholehearted recommendation for use in class-room and study. In a clear and simple language, with a discriminating concentration on the essentials and a spirit of genuine devotion, the author presents both a brief and, in the main, accurate history of Biblical hermeneutics, and a list of the basic rules of interpretation.

He rightly starts from the maxim that we ought to study the Bible for the development of our spiritual life, and thus in addition to exegesis proper he discusses also the doctrinal, devotional and practical uses of the Bible, insisting, however, that the "literal-cultural-critical" method form the basis of all interpretation.

Two emphases of this book deserve special mention, because they seem at first sight to contradict each other. They are the postulate of literal exegesis, and the insistence on toleration of differences of interpretation. Over against the various ways, in which by means of a priori assumptions, spiritualization or fanciful and unmethodical guesses the understanding of the Bible is missed, the author points out that the divine initiative in Revelation demands of man that he should take the words of the Bible seriously. He is, however, aware of the fact that the poetical and imagistic language of many Biblical passages sets definite limits to any literal exegesis. Nor does he ignore the fact that there are no rules stating in an absolutely unambiguous way, how far literalism must go. This is particularly obvious in the interpretation of predictive prophecy and types. While Dr. Ramm does not think that thereby essentials of the faith will be affected as long as the other hermeneutical rules are carefully applied, he knows from experience that differences of view resulting from the lack of definite rules governing literal interpretation may seriously disturb the unity of the faith. He deems it therefore necessary to tolerate a great amount of divergency in the field of eschatology—for himself he adopts the premillennialistic view—as long as they do not

detract from the common belief in the saving work of Christ.

Dr. Ramm displays in his book a vast knowledge of the hermeneutical literature in the English tongue, but makes little, if any, reference to Continental works and the new viewpoints suggested therein. The value of his book lies in the fact that considering himself a "conservative" Protestant, the author fully recognizes the importance of the modern critical methods, and that in a most helpful manner he discusses the basic rules worked out in conservative scholarship of the past. The book is intended to be a tool for practical work; no attempt is made to rethink the whole problem of hermeneutics from a theological and Biblical angle. No reference is made e.g. to the problem of the "exegetical circle," to the implications the idea of Holy History might have for our understanding of the making of the Bible, or to the role of the Church, as Protestants think of it, in the interpretation of the Bible.

The reviewer was somewhat surprised to find himself lumped together with the illustrious company of the "neo-orthodox," and thus looked upon with suspicion. Would the reason be that he refuses to consider any human theory of Inspiration as the basis of Biblical authority and does not cease to expound chapter 1, section 5, of the Westminster Confession of Faith, which teaches that ". . . our full persuasion and assurance of the infallible truth, and divine authority thereof (viz. of the Bible) *is from the inward work of the Holy Spirit* bearing witness by and with the Word in our hearts."

OTTO A. PIPER

Christianity and Pagan Culture in the Later Roman Empire together with an English translation by John Chrysostom's Address on Vainglory and the Right Way for Parents to Bring up their Children, by M. L. W. Laistner. Cornell University Press, Ithaca, New York, 1951. Pp. 152. $2.50.

The three chapters of this book were delivered in 1950 by the author (who is the well-known Professor of Ancient History at Cornell University) at the University of Virginia as the James W. Richards Lectures in History. Their flowing style, suitable for oral delivery, has been retained in their printed form, a fact which makes for easy reading and at the same time conceals a great deal of painstaking and methodical research into ancient sources. The footnotes, however, reveal the solid basis of the author's statements in the text.

Laistner's broad topic to which he addresses himself bears upon the history of education in the ancient world; his purpose is to contrast the old established pagan theory and practice with the training considered to be ideal for a Christian, and then to study in several Christian writers of the third and fourth centuries what was in effect a compromise. He finds that "Christianity ultimately triumphed all along the line; but during the long contest between the old and the new its chief spokesmen, sometimes openly, sometimes with pardonable dissimilation, had gradually assimilated the methods and many of the ideas of Greek and Roman rhetoric and philosophy. Thus it was that a substantial heritage of antiquity passed both to Byzantium and to medieval Europe in the West" (p. 3).

In his first chapter, "Pagan Culture in Its Decline," the author skillfully portrays aspects of the complex political, social, and economic background of the later imperial age. The growth of Roman bureaucracy, the inflation of the currency and the issuance of fiat money, the decline of literacy, first in rural and then in urban areas, the internecine strife among scientific and philosophical schools with the consequent throttling of creativity, and the rising interest in religion as affording peace of soul—these and other aspects of ancient culture are reviewed in an interesting and authoritative manner.

In the second chapter, "The Training of the Christian Convert," Laistner deals with provisions for specific instruction in Christian doctrine, not only for converts (as the title of the chapter indicates) but for children of Christians as well. Here he weaves together much pertinent material from the Apostolic Constitutions, Gregory of Nyssa's *Great Catechism*, and various treatises of Chrysostom. In these and other documents various degrees of sophistication are perceptible, but all alike emphasize the unremitting care with which the ever-growing body of converts, drawn from every sector of the population, were first scrutinized and then instructed until they were deemed prepared for reception into the Church.

Laistner's final chapter, "The Higher Education of Christians," traces the tension between the view which regarded it better for a Christian to be pious and unlearned than to be subjected to possible harm through his study of "vain philosophies" and the view that ignorance can be a greater danger than knowledge. In the synthesis which was ultimately achieved, pagan rhetoric and philosophy are forced to become the handmaidens of the Christian catechist.

As an Appendix, Laistner provides his own translation of John Chrysostom's address on education (which has never before been translated completely into English). It is not being derogatory to the rest of the book to say this is one of the best parts of the volume. The "golden-mouthed" preacher of Constantinople is here at his finest, displaying a happy combination of earnest exhortation and interesting *exempla* told in his own felicitous style. After a vigorous diatribe against vainglory, the homilist devotes most of his attention to the very practical problem of how Christian parents can inculcate moral and religious principles in their children. Some of the passages are exceedingly winsome, as for example, section 25: "The child's soul then is a city, a city but lately founded and built, a city containing citizens who are strangers with no experience as yet, such as it is very easy to direct. . . . Suppose that the outer walls and four gates, the senses, are built. The whole body shall be the wall, as it were; the gates are the eyes, the tongue, the hearing, the sense of smell, and, if you will, the sense of touch. It is through these gates that the citizens of the city go in and out; that is to say, it is through these gates that thoughts are corrupted or rightly guided." It is a temptation which must be resisted to quote still more of this really fascinating treatise. The reader will be charmed by Chrysostom's delightfully artless way in developing this simile of "Man-soul" (as Bunyan much later was to call it), of how parents are to excite interest in Bible stories, and of how these stories are to be told to children (with the most up-to-date kind of "psychology" of holding the interest of the children). Enough has been mentioned, however, to let the reader know that a treat is in store for him whether he reads Laistner or Chrysostom!

BRUCE M. METZGER

Protestant Thought in the Twentieth Century, edited by Arnold S. Nash. The Macmillan Company, New York, 1951. Pp. 296. $3.75.

The basic assumption of this book is that today America, in common with many other countries of the world, stands on the threshold of a new era, quite different from any which has preceded it. Political, economic, and scientific factors—the atom bomb, for example—have combined to bring to an end what has been called "the Protestant era," i.e. that span of four centuries which began with the Protestant Reformation of the sixteenth century. The second assumption on which this book proceeds, however, is that since Protestantism is basically not a matter of form and institutions, but rather a recovery and reproduction of the New Testament gospel of God's redemptive love in Jesus Christ, it has a valid and relevant message for every age—including this new era on which America has entered.

In order to assess the present position and future prospects of American Protestantism in the realm of thought, Dr. Arnold S. Nash, Professor of the History of Religion and Chairman of the Department of Religion at the University of North Carolina, has invited a group of distinguished scholars to contribute essays, each of which deals with some important phase of American Protestant thought. Each contributor not only traces the development of his particular subject of enquiry during the first half of this century, but seeks to make some sort of prediction as to what may be expected in the immediate future.

The main development with which this book deals may be described as the transition from liberalism to Biblical realism. The first quarter of this century saw the rise of Protestant liberalism. It emphasized God's immanence, man's inherent goodness, and the social obligation of Christians to "build the Kingdom of God"; and it held that "progress" was well-nigh inevitable. Its most representative figure, perhaps, was Walter Rauschenbusch, the leader of the "Social Gospel" movement before World War One—though in certain respects Rauschenbusch differed from his fellow liberals. Since then liberalism has been sharply criticized for its alleged naïveté and superficiality, and has been replaced by some form or other of what Hendrik Kraemer has called "Biblical re-

alism." This theology of the past quarter century—whose chief prophet is Reinhold Niebuhr—has stressed God's transcendence, man's sinfulness, and the uniqueness of Jesus Christ as God's final revelation and man's only salvation. Because this biblical realism seeks to interpret the Christian message more authentically than did liberalism, it has a redemptive message to deliver to the present distraught world.

This book covers just about every important aspect of Protestant thought, from Old Testament research to religious education, from the philosophy of religion to pastoral theology, from preaching to the ecumenical movement. It is authoritative; for its writers know their respective fields. And it is lucid, for its authors know how to express themselves clearly, even about abstruse matters. As a compact summary of Protestant thinking in America during the present century, it deserves a wide reading.

NORMAN VICTOR HOPE

The Life We Prize, by D. Elton Trueblood. Harper and Brothers, New York, N.Y., 1951. Pp. 218. $2.50.

The basic contention of this, the latest of Dr. Trueblood's books, is that the battle against Stalinism will not be won merely by physical power, necessary though it may be for the Western democracies to build up armed might in order to deter possible overt aggression. This fight will be won in a final and decisive sense only as we of the West demonstrate that we have a more uplifting and worthy pattern of life to believe in and to follow, than the alternative which Stalinism offers.

Dr. Trueblood contends that in our Western heritage we have such a superior ideal of life, even though we have not been very articulate about it and even though some in our midst do not seriously attempt to follow it. The basic elements in this way of life he spells out in successive chapters of the book. These elements include respect for persons as such, desire to find meaning in life in something greater than oneself and one's personal interests, freedom not for license but for responsibility, an intrepid adventurousness as a fundamental attitude, and a willingness and ability to meet even the bitterest adversity with gallant and high-hearted courage.

But this pattern of living embodied in our Western heritage, Dr. Trueblood goes on to say, is not something that hangs by itself in mid-air. Rather, it is undergirded by a deep religious faith, namely, faith in God as he has revealed Himself in Jesus Christ His Son. It is this faith which ultimately has given rise to the Western way of life; it is this faith which supports it and gives it solid rootage. To this faith we are summoned to respond in full commitment.

Like all Dr. Trueblood's books, this volume is both well written and cogently argued. It constitutes a more systematic exposition of the Christian point of view than he has set forth in any of his recent popular books; and it is the kind of apologetic which is calculated to appeal to that group of men and women who are sorely perplexed about "our present discontents," but who could not readily be induced to read formal volumes of dogmatic theology.

NORMAN VICTOR HOPE

Some Tendencies in British Theology, from the publication of "Lux Mundi" to the present day, by John Kenneth Mozley. S.P.C.K., London, 1951. Pp. 166. 10s 6d.

The late Dr. John Kenneth Mozley, before his lamented death, began a book to be called *Tendencies in British Theology*, from the publication of *Lux Mundi* to the present day. Unfortunately he died before he was able to complete this praiseworthy project. But he left behind him a number of studies in the field which were complete enough in themselves to warrant publication under the more limited title, *Some Tendencies in British Theology*.

The book begins with *Lux Mundi*, that "series of studies in the religion of the Incarnation" which Charles Gore edited, and which caused such a fluttering of the theological dovecots in the England of 1889, the year of its publication. After an Introduction which surveys the theological background, Chapter One deals with the eleven years between *Lux Mundi* and the close of the nineteenth century. Chapter Two surveys the period from 1900 to 1914; and Chapter Three carries the story down to the present day, or, more exactly, to the outbreak of the Second World War in 1939. The fourth and final chapter is devoted to an exposition and

estimate of Scottish theology during the whole period under consideration.

In general, it must be agreed that Dr. Mozley is well-informed in his exposition and sane and judicious in his comments. As was perhaps to be expected, however, the author as an Englishman would appear to have been more familiar with the theology of his native country than with the theology of Scotland. This is apparent from the fact that his treatment of Scottish theology deals with individual theologians rather than with tendencies or trends, and with individuals, too, in no very obviously logical or even chronological order. Even in regard to English theology, it is not unfair to say that Dr. Mozley, a devout Anglican, seems to have been more familiar with the theological output of his own great Church than with that of the Free Churches. It is true that he pays generous tribute to P. T. Forsyth, who did his main work during the first two decades of this century. But he makes scarcely any reference to the work of Nathaniel Micklem, Herbert H. Farmer, or John S. Whale, who were among the most influential nonconformist theologians in England during the twenty years between the two World Wars. With these reservations, however, this book may be recommended as a serviceable introduction to theological developments in Great Britain between 1889 and World War II.

NORMAN VICTOR HOPE

Democracy and the Churches, by James Hastings Nichols. The Westminster Press, Philadelphia, 1951. Pp. 298. $4.50.

Dr. Henry Sloane Coffin, in a Foreword, explains the origin of this book. After the close of World War II, a small group of Church leaders, headed by Dr. John R. Mott, met to discuss the relation of the Christian Churches to political and social freedom, a matter which was causing them some concern. Deciding that it would be well to investigate the question from the historical point of view, this group sought out a competent scholar to prepare a volume dealing with the attitudes of the various Churches to democracy. Dr. James Hastings Nichols of the Federated Faculty of the University of Chicago was selected to carry out this assignment; and the present book is the fruit of his labors.

The main point which Dr. Nichols emphasizes is this, that of all the forms which Christianity has taken in the modern world, it is Puritan Protestantism which has been most favorable to political democracy, and has, indeed, been its main breeding-ground. By Puritan Protestantism he means "the common ethos of that family of Anglo-American denominations whose best-known representatives are the Congregationalists, Baptists, Presbyterians, Methodists, Unitarians, Quakers, Disciples, Salvation Army, and the evangelical party within the Anglican communion" (p. 10). The other forms of modern Christianity—Roman Catholicism, High Anglicanism, Lutheranism, and Eastern Orthodoxy—have not had anything like the same affinity and sympathy with democracy.

Puritan Protestantism, of course, goes back directly to John Calvin, and his Genevan theocracy of the sixteenth century. It has been said that if Calvin ever wrote anything in favor of liberty, it must have been a printer's error. Doubtless he was no Jeffersonian democrat. But under the system which he set up, the ultimate authority in the Church was the risen Christ, and the final authority in the State was the moral law; and in thus setting limits to earthly authority Calvin made political democracy possible. In the seventeenth and eighteenth centuries the Calvinistic Puritans who wielded power in England and the American Colonies introduced into the general framework of inherited Calvinism such specifically democratic ideas as free discussion and government by the consent of the governed. Thus were laid the foundations of modern democracy, though of course that democracy was supported and shaped by many who were not Puritan Protestants at all, but in some cases Deists.

The other major question to which Dr. Nichols addresses himself is the relation of Roman Catholicism to democracy. He concludes that this relation has remained predominantly the same throughout the past four hundred years, and that it has been one of hostility. To be sure, as he points out, there have been several attempts, beginning with the French Revolution of 1789, on the part of liberal Catholics to effect a synthesis of Catholicism and democracy. But despite some temporary success—as in France and Belgium in the years following 1830—these efforts have been opposed and finally condemned by the papacy, which, of course, sets the pattern of Roman Catholic policy. The papacy—especially as

represented by the four Piuses—ninth, tenth, eleventh, and twelfth—has not only condemned democratic ideas—above all in the Syllabus of Errors of 1864—but it has overtly or covertly supported political enemies of democracy like Mussolini and Franco. The reason for this is that the Roman Catholic system is inherently and in principle anti-democratic: it rests not upon free election, open discussion, and the consent of the governed, but upon autocratic dictation from the Papal Curia.

Dr. Nichols concludes his analysis with a statement of the present position and future prospects of Puritan Protestantism and democracy. He puts the matter thus: "The problem of Puritan Protestantism as a religious tradition in the mid-twentieth century is closely analogous to the problem of liberal democracy in the State. Is it possible for the traditions that have exalted personal responsibility and freedom, voluntary initiative, and the method of discussion, to achieve, nevertheless, enough of self-discipline, organization, and unity to meet the problems of an increasingly bureaucratized, industrialized, militarized society? Can Puritan Protestantism in its ecumenical efforts transcend congregational and denominational autonomy and still maintain a vital practice of congregational self-government—and a real priesthood of all—within a more inclusive and powerful framework? Can the liberal State accept the social and economic controls which seem indispensable and still remain liberal in fact? As at their origin, three hundred years before, the destinies of Puritan Protestantism and of liberal democracy are indissolubly joined. Holding precious the same heritage, they face the same perils, and, beneath all the perplexities, with the same faith." (p. 279)

This book is thorough and scholarly, being based on a wide and accurate knowledge of the history of Christianity in Europe and America during the past four centuries. It is also fair and impartial, seeking to do justice, for instance, to such elements in modern Romanism as have sought to favor democracy, and praising the work of American Romanism in the field of industrial relations. Its basic contention, however, that democracy has been fostered by Puritan Protestantism and opposed by official Romanism, is irrefutable; and it should be laid to heart by all who cherish the democratic way of life and seek to preserve it, whether they call themselves Protestants or not.

NORMAN VICTOR HOPE

Jonathan Edwards, by Perry Miller. William Sloane Associates, New York, 1949. Pp. 348. $3.50.

This masterly study of Jonathan Edwards concerns itself principally with the creative philosophical use Edwards made of John Locke, Isaac Newton, and the Christian heritage.

From Newton, Edwards accepted the concept of undeviating sequences, even going beyond Newton to suggest, what Newton as a religious man had feared might point too directly to a godless mechanism, that gravity was inherent in matter itself. "Solidity is gravity," Edwards wrote in his "Notes," "so that, in some sense, the Essence of bodies is Gravity." But, according to Miller, Edwards was saved from crass mechanism by the adaptation he made of Locke. Locke had taught that secondary qualities (color, sound, et cetera) are not in physical objects but in the mind. Edwards went beyond Locke's immediate conclusions to emphasize the subjective character of the knowing process itself, which saved him from the cold, bare rationalism of his supposedly "advanced" contemporaries, and anticipated in some respects the antirationalism of most recent years. Thus the author finds the present day in a position to appreciate Edwards more truly than could his own contemporaries. He is far more modern than Charles Chauncy and other "progressives" of his day who scorned him.

The concept of beauty was basic in Edwards. The author points out that he followed Locke to say that we know an object through the idea we have of it, then went beyond Locke to say that the idea of the object may itself be a thing of beauty and joy. Perception for Edwards can thus be both useful and aesthetic. For Edwards beauty or "excellency" is found in harmony, in perceiving "the consent of Being to Being," as though objects were entering into harmony with each other by an act of will. The believer, adoring God for his excellency and desiring to conform himself to this glorious harmony, comes to be motivated by disinterested benevolence, the supreme human virtue. Thus religious and ethical goodness for Edwards are basically one with beauty, so that Edwards can be described as a "pure

artist," "one of America's five or six major artists."

Edwards, following Locke in rejecting the faculty psychology, was, as Miller and earlier interpreters of Edwards have indicated, in advance of his day. He did not think of the will and affections and understanding as separate faculties or agents, with the "will" obligated to wait upon and follow the dictates of the "understanding." Rather, will, affections, understanding were for him, as for modern man, simply ways in which the personality functions. For Edwards, the way the personality wills is determined by the set of the personality in its affections. For Edwards, in effect, the affections are the will.

The author finds even in Edwards' revival preaching an extremely modern note of the terror and insecurity of man standing naked before the ultimate, unprotected by rational or contractual devices of any kind. "Edwards' preaching," writes Miller, "was America's sudden leap into modernity." Edwards, according to the author, realized that the problem of history is central for man, and thus here, too, was far in advance of his day, a true modern.

Professor Miller's study is a masterpiece. Illuminating biographical and historical data are presented with compactness and finesse, ideas are set forth in logical and lifelike contexts, and the whole story is written with sophistication and literary charm. In spite of its distinguished merits, the book leaves the student of Edwards' religious life incompletely satisfied. Because of the dominantly philosophical interest, the religious and theological aspects of Edwards' life inevitably assume a kind of secondary and contributory role. The dominantly philosophical approach facilitates, too, the naturalistic interpretation which is imposed upon Edwards' thought. Nevertheless, the work must be acclaimed as the most penetrating study ever made of Edwards, and as one which adds perceptibly to the philosophical stature of one of America's greatest intellects.

LEFFERTS A. LOETSCHER

East and West As Face to Face and Side by Side; A Christian Scientist Replies to the Communist Manifesto, by Mary Burt Messer. Philosophical Library, New York, 1950. Pp. 66. $3.00.

Almost as unimaginable as a death struggle between a tiger and a shark would be a real meeting of minds between Christian Science and communism. In the book here reviewed, the Christian Science author offers two principal criticisms of communism: that its basic philosophy is materialism and its basic strategy is force. In its conception of ultimate reality, of values, of objectives, and of the nature of work communism is consistently materialistic. Over against this the author sets the idealistic monism of Christian Science.

The author briefly reviews the rise of freedom in the Western world which not only brought the benefits of democracy but also facilitated exploitation. Must the effort to abolish exploitation also bring to an end freedom and democracy? The author pleads against such a communistic solution by state power and urges instead that men transcend anti-social aspects of individualism by voluntarily entering into the unity of divine Mind in accordance with the teachings of Christian Science. The individual "lets go of mind as private" and "discovers Mind as one." "What is wrong with private property . . . is private minds." This, then, is the author's alternative to the compulsive unity of the Soviet "clamped-on" state—unity discovered in divine Mind voluntarily appropriated.

Except for the pantheizing tendencies which vitiate Christian Science's underlying philosophy, this strategy is familiar enough within conventional Christian circles today, namely that unity will be achieved only in proportion as men find their unity in the one true God. The present booklet states the view in its least realistic and most sentimental form. There is no suggestion offered here as to how men are to be brought to faith in "Mind," or how the faith is to be related in the concrete (if there is concrete in Christian Science!) to the actual social and political situation of today.

LEFFERTS A. LOETSCHER

The Snowden-Douglass Sunday School Lessons, 1952, by Earl L. Douglass. Macmillan, New York, 1951. Pp. 467. $2.50.

In spite of the new curriculum material which offers such an up-to-date approach in teaching for the church school, here is one

commentary on the International Uniform Sunday School lessons which has gained rapidly in sales and use of late years while other books along the same line have faltered.

Dr. Earl Douglass lives in Princeton and now gives all his time to writing and Christian journalism, producing in addition to this book on the Sunday school lessons a weekly and a daily syndicated column. His treatment of the lessons is homiletic, and these books from year to year are read by many ministers for inspiration and seed thoughts for sermons as well as for guidance on the lessons, and it is the intention of the author that this should be so. Certainly thoughts and quotations for preaching stand out in every lesson for the year 1952. This is the favorite book among Princeton Seminary students who go out to small churches where the Uniform Bible lessons are used.

The lessons for 1952 certainly give a wonderful opportunity for real Bible study, the first series being on "Early Followers of Jesus," from the call of the Twelve to Nicodemus and Paul, Lydia and Timothy, with truly wonderful lessons on Luke, Peter, James and John; then follow lessons on the Ten Commandments in the teachings of Jesus. Next comes an Old Testament series on the rise of the Hebrew Kingdom; and finally a study of the Christian Life from Matthew's Gospel.

Certainly a close study of this book will make better Bible teachers and preachers as well as give a deeper understanding of the Bible. The center is always on the Word and Christ shines luminously at the center in all this volume which we consider the best in an excellent series.

J. Christy Wilson

The Crisis Decade, by W. Reginald Wheeler, Board of Foreign Missions, Presbyterian Church U.S.A., New York, 1950. Pp. 369. $3.00.

The sub-title of this volume is "A History of the Foreign Missionary Work of the Presbyterian Church in the U.S.A. 1937-1947." It is a supplement to the definitive volume "One Hundred Years" written by Arthur Judson Brown and published in 1936 for the centennial of our Foreign Board in 1937. The more occasions one has to use this former volume the more admirable appears the work of Dr. Brown in condensing in one volume the really essential facts in a hundred years of missions for one denomination.

In the present book Dr. "Rex" Wheeler takes up where the former volume ends and produces a notable sequel, bringing the history of our own missions up through the Second World War and presenting a documented account of the glorious triumphs in the work of the Kingdom as well as the turmoil and confusion of the missionary enterprise in the world at war. Certainly this is a most exciting decade.

In addition to the historic review by the editor this important volume contains articles on the various mission areas, for instance by Dr. John A. Mackay and Dr. L. K. Anderson on Latin America; and in addition on the various types and departments of mission work by experts in the particular phase of service.

This is not a book to go down in the archives merely, but a volume that should be of immense use to every pastor, as it is in the teaching of missions to our Seminary classes. The editor of this volume is no novice at this type of work, for he performed a similar service for the army in World War II.

J. Christy Wilson

Through Eastern Eyes, by H. van Straelen. Grailville, Loveland, Ohio, 1951. Pp. 162. $3.50.

Beyond East and West, by John C. H. Wu. Sheed & Ward, New York, 1951. Pp. 364. $3.50.

That They May Have Life, by Daniel T. Niles. Harper & Brothers, New York, 1951. Pp. 121. $1.50.

Although the first two volumes are by Roman Catholic writers, and the last by a Protestant, a line of continuity runs through these three books, namely the presentation of the Gospel to Asia's peoples, the communication of Christianity to men of Asiatic culture. It will not be necessary in this review to dwell on the basic differences between the Roman Catholic and the Protestant approach to other religions. Setting aside that major theme, we shall only have room for a brief glance at each of these three volumes in order to bring out its bearing on the proclamation of the Word in oriental lands.

A veteran Roman Catholic missionary in Japan, Father Henry van Straelen develops

in *Through Eastern Eyes* the thesis that there is something good in all natural religions, though one must sometimes distill it out. "We differ from the orientals in the very type of mind and process of thinking. Our two life streams do not merge." But Christianity can develop mutual sympathy and understanding between East and West without destroying what is peculiar to each race and civilization. Indeed, Asia's heritage might then serve as a vehicle for Christian truth and faith. Well documented and easily read, the volume is a valuable contribution in the field.

Equally fascinating is John C. H. Wu's autobiography, *Beyond East and West.* A convert to Roman Catholicism, Wu is one of China's ablest lawyers, whose friendship and interchange of letters with Mr. Justice Oliver Wendell Holmes occupy many a page of the book. The important thing to note, however, is that Wu is at once thoroughly Christian and totally Chinese. He tells us that in entering the Church he learned to follow Christ, but in doing so, lost nothing of what he had, but only gained new treasures. Taking all knowledge, East Asiatic and Western, he became a Christian in the true sense of the word by accepting Christ as Redeemer, Lord, and Friend.

The author of *That They May Have Life,* Daniel T. Niles, is the grandson of a distinguished Tamil minister in the Methodist Church and Director of the Bible Study Institute of the Colombo (Ceylon) Young Men's Christian Association, as well as Chairman of the Youth Department Committee of The World Council of Churches. Offering fresh interpretations, Niles treats Christianity from within. Starting from a Biblical basis, he demonstrates the power of Christianity's two handmaidens, evangelism and missions. Dealing with Buddhism as an example of non-Christian religions, he finds in it a description of life and the world from the human side, without that fullness of meaning which the saving knowledge of God in Christ bestows.

Taken all in all, these three books offer new insights into the meaning of Christianity in its relations with other religions; they depict furthermore in their varied ways the creative, civilizing and spiritual forces of Christianity in its world-wide impact. The result is a timely reminder of the validity, vitality and communicability of the Gospel in our time. In short, here is a valuable warning that the preaching of the Message is not finished and that the transmission of the truth in the immediate future will largely depend on the ability of Christians to use the Eastern heritage as a vehicle for the presentation of the Gospel.

EDWARD J. JURJI

Christian Education in a Democracy, by Frank E. Gaebelein. Oxford University Press, New York. Pp. ix, 305. $4.00.

This report of the National Association of Evangelicals represents the thinking of ten leaders of Fundamentalism in this country. Yet an objective reviewer must be impressed by the absence of any form of aggressiveness or of harsh, uncharitable judgments against "liberals" which have too often marred a so-called "evangelical" point of view. On the contrary one will find in these constructive pages many a "peace feeler" toward the brethren. A real concern for cultural values together with a mellowed familiarity with the classics of our liberal arts tradition, mark this book out as one which would depart from theological isolationism. The high literary quality of the development is enhanced by well-blended allusions to such works as Dante's *Divine Comedy,* Milton's *Areopagitica,* and Robert Bridges' *Testament of Beauty.* References to other forms of art, especially music, suggest a deep love for God's creation viewed as a whole, in a rich Biblical context interpreted in the light of the Church Fathers. In the main, an understanding and comprehensive view of the Christian landscape of reality becomes the legitimate concern of Christian education.

This first general impression suggests that whatever may have been the original papers and various contributions to the report of the Christian Education committee, the Editor has clearly succeeded in lifting the whole above the symposium type. There is here unity of inspiration and style, and—except for a few sections as in chapter 4—a refreshing lack of repetition.

Ministers and Christian workers will find the book solidly documented with figures and statistics—as in the chapter (Ch. 5) on "Christian Education and the Independent School" (esp. pp. 104-105). The great issues of our day are brought out in bold relief, every aspect of evasion being pitilessly tracked down. The reader is made to feel that Chris-

tian truth is essentially truth to be *done*; indeed a great "either/or" faces the committed man in an age when a reversal of theological values has made naturalism the orthodoxy of the educational world (p. 58). Speaking of mission fields, do we realize that no less than 27,000,000 American youth are without religious training of any kind? And, that of those multitudes, 17,000,000 are under 16 years of age (p. 188)? The vision of a Christian education must be restored first of all (Ch. 3 on "The Idea of a Christian School" is probably the best in the whole report). Then the instruments are considered in succession: the public school (Ch. 4), the independent school (Ch. 5), the Christian college (Ch. 6), Bible schools (Ch. 7), the Church (Ch. 9), the home (Ch. 10). A consideration of the teaching personnel (Ch. 8) and a vision of Christian youth (Ch. 11) lead up to a sober estimate of "the unfinished business of Christian education" (Ch. 12).

There are reservations to be made inasmuch and insofar as the Editor has not always gone all the way toward the truly open-minded view he so ably presents. More especially do we find him equating at times the knowledge of Jesus with knowledge in general (for instance, pp. 32, 33), as if all scientific and philosophical problems were settled in Scripture—a view which the whole of his treatment amply refutes. Such "relapses" are few, however, and they merely betray the deep love for the Bible which characterizes the author.

In the main this is a valuable book, the kind of report needed to stand side by side with the one Harvard produced a few years ago.

EMILE CAILLIET

Basic Christian Ethics, by Paul Ramsay. Charles Scribner's Sons, New York, 1950. Pp. xviii + 404. $3.75.

Professor Ramsay's treatment of Christian ethics may be regarded as "basic" Christian ethics because of its announced purpose and because nothing quite so recent or competent exists in the field. It is not *Basic Christian Ethics* in the sense in which that phrase may be used to denote a theological or a university discipline. As an "essay in the Christo-centric ethics of the Reformation," the volume is defective in method and in evidence. As an ordered account of what distinguished the ethics of Christianity from those of other religions or of the moral philosophers, the volume is suggestive and rewarding. Apparently, both author and publisher have been more concerned to fill a vacuum than to clarify an area of Christian thought in which fundamental and careful analysis is long overdue.

Let the positive side of the matter be noted first. Professor Ramsay is certainly correct about the importance of the task he undertakes and about the place to begin. He starts where the Reformers started: from the Christian Scriptures, "where we should look to find out what Christian ethics means." Although the Reformers were not unique in regarding love as the central conception of Christian ethics, they were unique in seeking to derive its substance strictly from Jesus Christ, and in correcting Augustine and Aquinas by St. Paul in the interpretation of the nature and practice of Christian love. Professor Ramsay correctly, and discerningly, does the same. "In getting to know the origin, and more decisively the meaning of Christian love, the important point to see is the unanimity with which men of the Bible applied a supernatural measure to all obedient love. . . . The meaning of Christian love (is known) . . . by decisive reference to the controlling love of Christ." And certainly some of the most moving passages in the book are those in which the author makes sections from Ephesians, Corinthians, and Hebrews come ethically alive. Indeed, he regards 1 Corinthians 13, as the classic statement of the meaning of Christian love, and like St. Paul, refuses to offer a neat definition of love which could readily be perpetuated as a formula. Instead, the christo-centricity of Ramsay's ethics appears most clearly in the way in which his argument moves from Jesus Christ to the ethical situation and back again. The author makes good on the forecast of the preface that Christian love is to be defined "by *indication*, pointing not to anything generally experienced by all men everywhere, . . . but . . . to Jesus Christ."

Nevertheless, it is possible to discover and to state the origin, the meaning, and the operation of Christian love. And this attempt occupies the major portion of the book. There are, according to Professor Ramsay, two sources of Jesus' conception of love. One is the Old Testament conception of the righteousness of God; the other is the Old Testament conception of the Kingdom of God.

While making full allowance for the apocalyptic intensification of both conceptions as the Old Testament becomes the immediate background for the life and thought of Jesus, Ramsay rightly and emphatically comes down on the side of both of the absoluteness of love as Jesus understood it, and of its permanent relevance to affairs in *this* world, not some other one. "Christian ethics constitutes a standing judgment upon all human conduct and upon every human culture, requiring of them absolute obedience to God and single-minded love for neighbor."

This judgment is directed chiefly against the code-morality of Judaism (and of legalistic ethics generally) and the ethics of self-realization which has so formatively shaped the ethics of men and women today, Christians and non-Christians alike. Next to the author's distinctive contribution to the understanding of neighbor-love (chap. V), his differentiation of the ethics of Jesus from those of his Jewish teachers (chap. II), is the most rewarding part of the book. What distinguishes Christian ethics from the ethics of self-realization (and from philosophical ethics generally) is a strikingly formulated difference of concern. The primary question of philosophical ethics is the question: *what* is the good? Christian ethics, on the other hand, primarily asks: *whose* good? And the answer of Christian ethics is: *the neighbor's good.* "When Christian love by a leap has set the agent fully on the side of the neighbor, . . . then and then only Christian ethics becomes interested in 'the good.' When right relation to neighbor has been established, then and then only does Christian love need to become as enlightened as possible about what is truly good—for the neighbor. Then and then only, as a secondary though quite essential concern, does it enter into a Christian's head for his neighbor's sake to ascend whatever scale of values he may find reasonably creditable."

It is perhaps possible to underline this passage as the crux of Professor Ramsay's position. In heavy dependence upon Bishop Nygren's monumental discussion of the meaning of Christian love, Professor Ramsay is at his best in transferring Nygren's sharp critique of Augustine to a closely reasoned account of the disinterestedness of Christian love and of the secondary role of value theory in stress upon the love of neighbor that he virtually identifies it with the love of God. Yet he does so without falling into humanism because the neighbor is loved, not because of some dignity or value inherent in him, but simply because he is *neighbor.*

As Professor Ramsay sees it, Christian ethics has never dealt adequately with the disinterested love of the neighbor. It has inclined on the whole to restrict the disinterested love of neighbor to the negation of self-love. And when pressed for some more positive counsel, Christian ethics has resorted to the uneasy device either of a vague intuition for deciding to do *this* rather than *that,* or of a kind of "coalition ethics" which actually plagiarizes some value system in determining what a Christian shall do. The burden of Ramsay's discussion is to deliver Christian ethics from this dilemma by a rigorous analysis of neighbor-love. In the author's own apt phrasing, Christian ethics does not have to choose between "unenlightened selfishness" and enlightened selfishness. There is a third alternative entirely consonant with Christian love. It is "enlightened unselfishness." This is the kind of unselfishness which is continually oriented towards the neighbor's good and knows how to distinguish between "self-centered regard for others" (as well as for the self) and "neighbor-centered regard for others" (as well as for the self). It is in making these choices that a Christian may avail himself of any scale of values that at the time commends itself as reasonable. Ramsay chooses philosophical idealism, on the ground that it best recognizes man's distinction from nature. As these choices are made, moreover, Christian character is formed of Christian virtues. Ramsay follows Augustine and Aquinas in delineating what they are, while correcting them both according to what he thinks neighbor love and the Reformation require. Professor Ramsay is fully aware of the dangers of this course. But he thinks the risks must be run for the sake of "faith's effectiveness" in creating Christian character and in preserving and creating community. The volume concludes with three chapters which seek to set out the theological presuppositions of the argument as a whole.

All this makes the book instructive, and even mandatory reading for those who desire some orientation in the field of Christian ethics; and especially for those who have the responsibility for the guidance of Christians in daily conduct. The author brings to his writing a wealth of diverse reading in literature, moral and political philosophy, and in theology, which can only enrich the

imagination and knowledge of the reader. Indeed, the author's acquaintance with the literature of ethics is impressive and reliable in every part except the primary literature of the Reformation. And this is the beginning of the trouble. One has the feeling that Professor Ramsay has misused his own best gifts. It is unfair both to himself and to his readers to put forward an ethics on the basis of the Reformation which shows so little familiarity with the thought of Luther and Calvin. Calvin is quoted twice, and then, at second hand. And while it is correct to call Luther's brief treatise on *Christian Liberty*, "the classic formulation of the doctrine of justification by faith alone" as it relates to ethics, it is a distortion to over-work the treatise on Christian Liberty in setting out Luther's ethics. Vol. II of the Erlangen edition of the treatise will not conceal the conspicuous Luther borrowings from Mr. Philip Watson's book about Luther's faith. This is the defect of evidence, to which reference was made at the start. Second-hand information is always useful and certainly permissible in any writing. But it is scientifically irresponsible to rest a primary case upon evidence which one has not taken the trouble to verify and probe for oneself. It is precisely because Professor Ramsay is so obviously able that he ought not so obviously to court the risk of careless research.

The most serious consequence of this way of doing things is not the distortion of Calvin; or even that Professor Ramsay denies to Calvin (pp. 215-16) what he permits to T. S. Eliot (p. 247). The most serious consequence turns upon Professor Ramsay's own original suggestion. Christian love, he insists, can have no part of value theory in establishing its authority over conduct. Yet, it must in a secondary sense adopt some reasonable scale of values, if the decisions of Christian love are to be informed by "enlightened unselfishness" rather than vague intuition. But when Professor Ramsay himself sets about the application of his principle, he hesitates before his own recommendation. The tell-tale case of the chaplains (pp. 177-8) gives the case away. "Should a wise man ever refuse to give up his life-belt to an ignorant sailor?" Professor Ramsay says *indirectly* rather than *categorically* that he should. Since Professor Ramsay shrinks from saying bluntly that a wise man should so refuse, it may be asked, "what *is* the enlightenment to be expected from some "reasonable scale of values" so as to save Christian ethics from intuition? In the light of Ramsay's curious adherence to philosophical idealism despite all that the existentialists (whom he so frequently quotes) have taught us, one can scarcely escape the conclusion that for Ramsay the real determinant of specific action is not *agape* but some scale of values. The Reformation way out of this difficulty is precisely the conception of justification by faith alone, which Professor Ramsay mentions but does not discuss. According to this conception, specific actions are indeed informed by all the elements of the vocational situation of the Christian man. But the Christian does not need to call any act *good* in order to do it. To think that this commits Christian behavior to intuition betrays the standpoint of philosophical rather than Christian ethics. The Reformers would have said that the complexities of the ethical situation may be accepted in *trust*, as realities of creation and as possibilities of redemption. The rest, they would have turned over to the Holy Spirit.

The difficulty which thus overtakes the crux of Ramsay's position is the result of a basic defect of method. It is not self-evident that Christian ethics should begin with the ethics of Jesus. Indeed, Professor Ramsay is scarcely under way before he encounters the theological problem of the divinity of Christ (p. 21). And again, pp. 198 ff., he interrupts his argument to make the same point. This means that *Basic Christian Ethics*, if it purports to be *basic*, must be explicit about its presuppositions. Professor Ramsay attends to the matter of presuppositions as an afterthought in the three concluding chapters. These chapters are admirable as separate essays. But they neither hang together among themselves nor with the volume as a whole. This methodological carelessness is greatly to be regretted, first because of all that Professor Ramsay has done well in this book; and second, because Christian thinking, especially in a University, ought not to lag behind the other disciplines of the University, in rectitude.

PAUL L. LEHMANN

The Deity of Christ and Other Sermons by John Calvin, translated by Leroy Nixon. Eerdmans, Grand Rapids, 1950. Pp. 302. $3.50.

This is a choice of twenty expository sermons of John Calvin translated from the French and the Latin into modern English, on the deity of Jesus Christ, his birth, passion, resurrection and ascension to heaven, on Pentecost, and on the second coming of Christ on the last day. Thus the topics follow roughly the liturgical cycle of the Christian year—the translator's own arrangement. Instead of using the "noble style" of the early translators of Calvin, Leroy Nixon aims at preserving the flavor of the colloquial French. Of course, the Latin sermons do not have the same incisive directness, and the fact that the difference of style can easily be perceived even in English speaks well for the quality of the new translation. Some of the explanatory notes however, are superfluous or misleading. *Berger*, instead of *pasteur*, "shepherd," has no derogative connotation, p. 38. In fact, French Protestant usage after Calvin shall prefer *berger* to *pasteur*, and call Christ himself *le bon berger*. The same observation applies to *presche*, instead of *prédication*, p. 47. The French *gage* can be rendered by "surety" or "security," rather than "guaranty," which is too general, p. 16. The expression *de par Dieu* is a pleonasm quite common in old French; cf. the similar *de par le Roy*; it need not be translated "by and through God," but rather "by God's command," and there is certainly no "playing on the stem *par*," as suggested by a footnote, p. 27. A few gallicisms are mistranslated. *Pour un coup seulement* means "only once," and not "only for an instant," p. 43. *Je ne fais que perdre mon temps et ma peine*, means "I am just wasting my time and efforts," and not "I need not lose my time and trouble," p. 113. *Or sus! Guittons marché! Payez-moi, et que je m'en aille!* ought to be rendered, "Come on! Let's close this bargain! Pay me, that I may go!" but certainly not, "Let us go on the march at once!" p. 113. *Je n'en ay que faire*, means "I have no use for it," rather than "I have nothing to do with it," p. 113. *Que vous en refaciez vos trous et pertuis*, can be rendered, "that you may repair your holes and gaps (in the roof of the Temple) with it." It certainly does not mean "may you decorate the mouths and handles of your pots with it," p. 114. *Et nous faut bien retenir ceci . . . que nous ne le payions point de nèfles*, cannot be translated directly. The meaning is, "We must see to it . . . that we are not to repay him with trifles." *Nèfles* = "medlars," that is, "worthless things." Cf. the vulgar exclamation, *des mèfles!* English equivalent, "Shucks!" The translator's rendering, "may we not throw him any bouquet of flowers" probably misses the point, p. 114. These are minor flaws; we did not list them all. They might have been avoided easily. They will not, however, greatly impair the general usefulness of the book.

GEORGES A. BARROIS

Jerusalem, by Trude Weiss-Rosmarin. Philosophical Library, New York, 1950. Pp. 51. $2.75.

This is not a history of Jerusalem, but rather a manifesto against the U.N. plan for the internationalization of the city, a plan unanimously rejected by the Israelis and the Arabs. The case for Jerusalem as capital of the Israeli state is based on historical considerations, some of them inaccurate and often of doubtful relevancy. The conclusion is equivocal. Is the claim for a Jewish capital limited to the "New City" with its exclusive Jewish constituency, or does it extend to Jerusalem as a whole, in spite of the fact that "the Old City" is in the power of the Jordan kingdom? The author's contention, that the Jews yearn to worship at the Wailing Wall, not because of any particular sanctity of the place, but because this last remnant of the Temple is for them the symbol of their people's independence, is devastating. The Wailing Wall, located in the "Old City" controlled by Jordan, is out of bounds to all Jews. The internationalization of Jerusalem would have made the Wall accessible to Jewish pilgrims. Now, the author's idea of this pilgrimage is admittedly nationalistic. Thus, she cannot without contradiction seek for the Wailing Wall the eventual benefit of an international guaranty over the "Holy Places" as such—a possible alternative for the scheme of internationalization of the entire city area. Does she, then, hope for some political move, or for a military decision which might, or might not, bring the "Old City" under Israeli rule, together with Jordan occupied Palestine?

GEORGES A. BARROIS

The Royalty of the Pulpit, A Survey and Appreciation of the Lyman Beecher Lectures on Preaching, Founded at Yale Divinity School, 1871, and Given

Annually (with four exceptions) since 1872, by Edgar DeWitt Jones, Harper and Brothers, New York, 1951. Pp. xxx, 447. Biographical Appendix. Bibliography. Index. $5.00.

Together with the Warrick Lectures in Scotland those at Yale have long taken first rank among works about preaching. The present handsome volume represents an ambitious attempt to deal with each of the lecturers and with what he said at Yale. Both the editor and the publishers have done their work so well that the substantial volume deserves its title, *The Royalty of the Pulpit.* Few books about preaching have been so aptly named.

For years (1920-46) the editor served as pastor of the Central Christian Church in Detroit, when that city excelled in pulpit masters. During a distinguished career as pastor and preacher, lecturer and author, he has made a special study of preaching and of Abraham Lincoln—much the same combination as with Dr. C. E. Macartney, but from a different theological viewpoint. Dr. Jones writes clearly and with interest, because he knows what he wishes to say, and he believes it strongly.

The author has known personally nearly all the lecturers in his time, and by reading he has come to know all the others. In dealing with the men and their lectures he tends to commend rather than find fault. He thinks that only two of the lecturers failed, both of them men with ability, L. P. Jacks and Dean William R. Inge. Some of us, judging from their books, would make a slightly longer list, but Dr. Jones wisely leans towards appreciation. Any fool could find fault.

The chief question relates to the basic plan, which is topical. In twelve chapters Dr. Jones presents ten "Olympians" (Beecher, Brooks, et al.); nine "Titans" (C. E. Jefferson, H. E. Fosdick, et al.); seven "Theologians and Philosophers" (A. M. Fairbairn, G. A. Smith, Reinhold Niebuhr, H. H. Farmer, et al.); six "Prophets of Social Change"; eight "Educators and Schoolmen"; three "Editors and Publicists"; nine "Modern Masters of Pulpit Discourse"; three under "A Pageantry of Preaching"; five "Shepherds of the Flock"; six "Churchmen and Ecclesiastics"; and two "Men of Letters."

At first the method seems admirable. Later it raises questions. Does this lecturer belong here or there? An easier method would have been to classify the Lectures chronologically, perhaps by decades. Such a grouping might have led to a study of changing trends in Preaching; also to a discussion of the Yale Lectures in recent years. In the past two decades at least half the series have been about subjects only indirectly related to Preaching. Elsewhere Dr. H. H. Farmer has lectured strongly about doctrinal preaching, but at Yale he dealt with something other than homiletics. In preparing at Princeton the *Bibliography of Practical Theology* we found certain areas with inadequate literature, homiletically, and with no specific help from the Lyman Beecher Lectures.

Even so, the "Yale Lectures" have given the teacher of homiletics and the lover of preaching unfailing sources of truth and inspiration, chiefly the latter. These resources the present work has opened up in a way that should help the teacher and the student of homiletics to "possess his possessions." For years to come teachers should use this volume in getting young ministers to know and love the history of preaching, notably in the English-speaking world. Perhaps too they will catch something of charm from the editor.

ANDREW W. BLACKWOOD

The Struggle of the Soul, by Lewis J. Sherrill. Macmillan, New York, 1951. Pp. 155. $2.50.

This book is of importance because it sets forth the place and nature of religion in the life of a growing individual from infancy to old age. It is a genetic religious psychology. Ministers and Christian educators so often fail to understand the subjective aspects of religion. In their rightful concern for truth they unconsciously fail to see truth in its life-relationships.

Dr. Sherrill was recently appointed professor of Practical Theology in Union Theological Seminary, New York. Formerly he was dean of the Presbyterian Theological Seminary at Louisville, Professor of Religious Education and head of the Practical Department. He brings to his position an outlook and interpretation which is firmly rooted in the evangelical tradition. This book is evidence of that fact, although it is solidly rooted in psychology.

The Struggle of the Soul is a description of the religious development of an individual

in his encounter with God from birth to death. There are many studies now available which deal with the psychology of childhood, of adolescence, of young adulthood, of old age; but there are few which deal with the whole man throughout his entire lifetime.

Dr. Sherrill points out that all men meet God, and they often meet him without knowing it. In this encounter they go out to him in faith, or they withdraw from him in self-protective compromise, or they reject him, or they pass on without knowing they have met God at all.

The first chapter sets forth in clear details the theology or the psychology of the "struggle of the soul" as it encounters God-in-life. It starts off by calling attention to the fact that modern civilization requires the individual to be a person of extraordinary strength if he is to thrive in the midst of that civilization, but that "modern society is producing, in vast numbers, persons who are rendered deficient because they cannot achieve precisely that kind of strength and maturity which our civilization demands." Yet this demand upon human life is a confrontation with Reality: God. This crisis-confrontation may be a time of turning to God.

While life does not have the same meaning for all, three typical conceptions about life are held by most people: the treadmill, the saga, and the pilgrimage. For the first, life has no meaning; for the second life is an epic or saga (Homer's *Odyssey*); for the third it is a pilgrimage. Life in the Biblical sense is a unity, it is of the order of nature, it is a growth, it is a confrontation, it is filled with crises, it is a struggle. From the divine point of view, life with God may be said to be a life of the Spirit; from the human point of view it may be said to be a life of faith.

From the Biblical point of view life passes on from stage to stage towards its complete fulfillment. The soul as well as the body passes through stages of development. Dr. Sherrill states that with reasonable confidence we may speak of five stages:

1. Becoming an individual, a stage typical of childhood.
2. Becoming weaned away from the parents; typical of adolescence.
3. Finding one's basic identifications; typical of young maturity.
4. Achieving a mature view of life and the universe; this may be achieved early, but it is typical of middle life.
5. Achieving simplification of life in its physical, material and spiritual aspects so that the soul may with less and less impediment progress towards its chosen destiny; typical of old age.

As man meets crises in life, or confrontations with God, he is placed in a decisive position where he must choose to either shrink back from perils, or in faith move on to fulfillment of life. Sherrill dwells at length upon this process of faith and unbelief. Taking as his basis those great passages in the Epistle to the Hebrews he sets forth the nature and place of faith as seen from the human and the divine side. Life is a pilgrimage, indeed, and while man's life is set within nature, he transcends it. Faith lays hold of the eternal order, "the heavens," and thus meets the crisis by moving forward into a new phase or aspect of life.

Man knows the eternal order through archetypes. Eternal reality may be revealed to man and known by man, and in the following ways:

1. The figure (parable); a likeness drawn from another realm.
2. The shadow (skia); a reflection cast by the thing itself.
3. The pattern (hypodeigma); a copy, a specimen of a species.
4. The image (charakter); an exact reproduction.
5. The substance (hypostasis); the archetype itself, i.e. the eternal reality itself going forth into the temporal order.

The Old Testament gives man the shadow; the New Testament gives him the image; the sacrifice of Christ is the substance of eternal redemption; and faith is the "actual substance" of eternal life, enjoyed here and now within the temporal order of history, giving pragmatic evidence of things as yet not seen by mortal eyes. Through faith man's life may be open to God and eternity, and thus life may partake of an order beyond time and nature. This is the life of faith, or life in the Spirit.

Throughout the volume Sherrill applies these principles to each one of the five stages of human life: childhood, adolescence, young maturity, maturity, and old age. And in each case he brings out quite clearly the experiences that are crucial in that particular stage of development and indicates the ways in which life at that stage may be either saved by faith or lost by withdrawal or

shrinking from the crisis. His chapter headings are indicative of the characteristics of each stage.

A Child Is Born
My Father's Business
He Was Tempted
The Burning Bush
Into Thy Hands

Every minister, Christian educator, or parent who reads these chapters carefully will be helped to understand the marvelous and complex ways by which life may be guided into the way of faith and life-fulfillment. Those who would help a person to avoid the wrong ways by which to meet life—and God—will receive much help in these chapters. Perhaps the reader will be helped most of all.

Of course, there are some who might well say that this categorization of life into specific stages is somewhat artificial. And Sherrill would grant that it seems so on the surface of the book. But we must grant that God has made us to pass from stage to stage in life. And these stages while they are held together by the continuity of life, are somewhat clearly marked off from one another.

The time has come when we must become more expert in this matter of relating objective truth to life-in-process. And this book has come close to doing this very thing. It is an attempt at the psychology of revelation or of faith. Using all the sound insights of modern psychology, Dr. Sherrill has interpreted life from the point of view of God's intention for it in creation and redemption. Without accepting blindly the assumptions of modern psychology, the author has shown very clearly that there is a psychology of Christian revelation which not only understands human nature at the point where it becomes personal, but which also evaluates human existence from a profounder level than modern psychology has proposed.

This volume is not only commended for personal study, but for use in groups and classes which seek to understand the wonderful ways of God with individuals in their search for the clue to the meaning of life and the technique for meeting life savingly.

E. G. HOMRIGHAUSEN

A History of the Cure of Souls, by John T. McNeill. Harpers, New York, 1951. Pp. 371.

This significant book will remain a standard work in its field for years to come. And it is a volume which is sorely needed at the present time when so much is being written by the psychologists, psychiatrists and the counselors on the subject. Even Christian leaders who have pioneered in the field of counseling in our day often seem to know so little about the vast and complex history of the Christian Church's diagnosis and cure of souls. This book is at once a ballast and a guide, a solid piece of historic research which is filled with clear implications for the present.

Dr. John T. McNeill, the Professor of Church History at Union Theological Seminary, New York, became interested in this field about thirty years ago. He has previously published the results of his researches in the Celtic Penitentials and in Medieval Penance. He has always been interested in the nature and practice of the sects of the pre-Reformation period. Now he has applied his scholarly ability to the whole history of the cure of souls. The result is a book that is a veritable encyclopedia on the subject. While it rests upon facts, the book is interesting to read. Dr. McNeill has not allowed his viewpoint to protrude, but from time to time the reader senses the writer's critical attitude toward much that today goes under the name of "cure of souls," but which seems to lack the understanding and the richness which historical perspective could give to the ministry to souls today.

The contents of the book deal with a careful examination of the cure of souls, from the wise men, scribes and rabbis of Israel, through the philosophers, Hinduism, Buddhism, Confucianism, Islam, the New Testament, the Church Fathers, the Celtic Penitentials, the Confessional, the friars, the renaissance, to the various Christian communions. Seven chapters are devoted to a description of the cure of souls as interpreted and practiced by Lutheranism, Presbyterianism, Anglicanism, Roman Catholicism, Orthodoxy, Continental Presbyterianism (Reformed Churches), and Congregationalism, Quakerism, Methodism and the Baptists.

The book could have been made complete if it had included a chapter on modern sects and cults and their pastoral practices. However, this would have unduly enlarged the book. Besides, an adequate treatment would have been rather impossible within the confines of a chapter.

Several aspects of this study are worthy of note. First, many modern pastors fear the appropriation of methods taken from the field of psychology. Yet, says Dr. McNeill, the Church Fathers, while "fully conserving their faith, freely utilized pagan elements in their guidance of souls." Second, Dr. McNeill thinks that the priesthood of believers implies that lay members of churches who have pastoral gifts ought to use them in helping other lay people. Third, Dr. McNeill rightfully establishes the authority of the pastoral office in this book. He not only substantiates his claim by historical research, but he also calls attention to the fact that the Christian who engages in this work has behind him a venerable history of his craft. He should know this heritage and not be too much moved by these secular experts who ignore the basic assumptions of the Christian faith as they deal with "personalities damaged on the stresses of life."

This is a book for every minister's library. It is not only a handy reference but a constant reminder of the minister's high pastoral office.

E. G. HOMRIGHAUSEN

The Clue to Christian Education, by Randolph Crump Miller. Scribners, New York, 1950. Pp. 210. $2.75.

This volume seeks to establish a new basis for Christian education. The author is the Associate Professor of the Philosophy of Religion and Christian Education, at the Church Divinity School of the Pacific. He is also Chairman of the Department of Christian Education in the Diocese of California and a member of the new curriculum committee of the Protestant Episcopal Church. He is, therefore, well-qualified to write upon a subject which includes both theology and education. Some of these lectures were delivered to adults at summer conferences.

The central thesis of this book is that Christian education must start with and be guided by theology. Christian educators have been guilty of two methods of communicating the Christian faith, each of which is wrong. On the one hand, they have simply taught doctrine through the catechetical method; or, they have simply used progressive educational methods with a view to cultivating religious experiences in their students. Dr. Miller believes that Christian education must start from the central beliefs of the Christian faith, and make these beliefs relevant in terms of contemporary experience. This would avoid the division between truth and experience, and between content and method. He states his "clue" to Christian education as follows:

"The clue to Christian education is the rediscovery of a relevant theology which will bridge the gap between content and method, providing a background and perspective of Christian truth by which the best methods and content will be used as tools to bring the learners into the right relationships with the living God who is revealed to us in Jesus Christ, using the guidance of parents and the fellowship of life in the Church as the environment in which Christian nurture will take place. (page 15)."

Dr. Miller's book contains chapters which set forth great Christian truths, such as God, Jesus Christ, grace, faith, prayer, the Church, authority, death and the end, explain their meaning for life, and indicate how these teachings may be made relevant to growing life. Illustrations enlighten this teaching process. Dr. Miller makes much of the importance of the home in Christian nurture. All told, this book is a real contribution to the field of Christian education. It goes beyond the critical aspects of Christian education which were quite popular a few years ago.

While the book is meant primarily for leaders in the field, it may be read by intelligent laymen. The theology underlying the book is Anglican, but Dr. Miller states that the theology of any group may and ought to be the leading guide for Christian nurture. Every pastor would profit by reading these chapters not only for the clear theology described in them, but to see how theology may be made clear to children and youth.

E. G. HOMRIGHAUSEN

Monday to Friday Is Not Enough, by Frederick M. Meek. Oxford University Press, New York, 1951. Pp. 240.

In his foreword to this book, Halford E. Luccock commends highly the preaching of the minister of Boston's Old South Church and reiterates the author's strong emphasis upon the fact that "we are faced with living, not from Monday to Friday, not from Friday to Monday, but rather from Sunday to Sunday."

Here are twenty-five sermons of literary quality much above the average level. Dr. Meek is an able writer whose lines are alloyed with evidences of good reading. He has an aptitude for turning a telling phrase and many of his sentences cut sharply through our contemporary sham and disclose our plight. He uses quotations and illustrations sparingly, yet the vividness of his constructions and his sensitivity to our social and cultural ills, are for him more adequate interpreters. He is a master of moral diagnosis, and with fine literary skill, he disturbs us and says "Thou ailest here and here." People are described as having "lost their moral moorings" and in consequence they believe that "life itself is of necessity meaningless, brutal, instinctual." The business of the Church, he claims, is to rescue these people from "the paralysis of the inevitable secular frustration of their God-forgetting lives." Few indictments of our contemporary situation fall more heavily, yet speak more truly than this:

"Into what impasse has moral confusion in America brought us so that we elevate our aberrations and our failures into an accepted way of life and into a philosophy of conduct which the experience of every culture and civilization before us has proved to be tragic and fatal." (p. 57).

To expose the ills of any generation is one thing; to present an effective antidote is another, and a far more difficult and responsible task. It is just here that Dr. Meek falls short. His cures are of the surface type, and, though his disclosures show the rawness of our moral plight, yet his is still a comfortable faith. He uses scripture texts as a badge and his sermons are not disturbed by them. Whenever any of the great words of the Christian faith appear, they lack a cutting edge and are dressed in the same garments that the last two sorry decades have stripped from them. True it is that he represents, as he says, "the liberal evangelical pulpit," but has anyone the right to claim the word "evangelical" if he attempts to call the age back to Christian living without even any mention of the word "repentance"? Dr. Meek deplores "the gradual denaturing of Christian belief," and we join him approvingly in all his chastening castigations, but we see no promise in a message that defines the finding of the Kingdom of God as "doing what lies to our hand, realizing that we labor with God"; or in Jesus' concept of love as "a creative good-will that treats all other people with understanding and respect"; or in a gospel that claims to have concern for this troubled day, yet in twenty-five chapters contains no single reference to the Cross or the Resurrection.

Dr. Luccock says "these sermons have the qualities of a stairway." Doubtless some will recall the stairway in the old Shaw house in Stevenson's *Kidnapped*, where the truculent uncle forced Davie to ascend without even the benefit of a light. "Are the stairs good?" inquired Davie. "They're grand," said his uncle. But one flash of lightning saved Davie, for he saw that the stairs had no landing—"nothing but emptiness beyond it."

DONALD MACLEOD

Go Tell the People, by Theodore Parker Ferris. Scribner's Sons, New York, 1951. Pp. 116. $2.00.

Originally given as the George Craig Stewart Lectures on Preaching at Seabury-Western Theological Seminary in Evanston, Illinois, this little volume is described as "a simple, practical book on preaching." Dr. Ferris is rector of Trinity Church, Boston, and lecturer in Homiletics at the Episcopal Theological School, Cambridge. In his own denomination his reputation is growing and already three of his books have received high recognition in having been selected as the Presiding Bishop's Book for Lent.

Four chapters deal with the purpose, content, and form of the sermon. The fifth, and final one, touches upon some personal problems of the preacher.

Dr. Ferris lays a good foundation at the outset by asserting that the central importance of preaching issues from "the nature of Christianity itself" and that its quality and effectiveness are contingent upon the strength of one's pastoral ministry. At the heart of all true preaching is a revelation that constrains men to proclaim the Good News. At this point, one feels, however, that the author stops short of an adequate treatment of this matter. He fails to indicate that this revelation lays an inescapable claim upon the hearer and how its efficacy is realized only when a verdict is given. As W. M. Macgregor puts it, "Something is lacking in a preacher who does not frequently compel his hearers to face decisions." His treatment of the necessity for the indicative rather than the imperative mood in preaching is timely and echoes a much fuller treatment in F. D.

Coggan's book, *The Ministry of the Word.*

The second chapter—on sermon content—is a refreshing review of several types, with particular emphasis upon the "therapeutic sermon." Here one misses a really strong emphasis upon exposition and an urgency for honest and scholarly exegesis. And, what is more, there is little place given to the evangelistic approach and intent, which ought to be the common property of all.

The emphasis upon form is well taken, although the parallel with the sonata has fuller implications and values (cf. The Technique of Preaching," *The Expository Times*, vol. 58, p. 144). Dr. Ferris, on the other hand, is very helpful in this section in giving twelve pages to the working out of a clear example.

The final chapter is an attempt to give useful suggestions to what Bishop Quayle called "making a preacher and delivering that."

We rejoice in Dr. Ferris' ability to place his emphases in the right places and we share his concern for a high concept of the ministry. His chart and compass are adequate, but we hope he will give us at a later date a fuller treatment of the implications of the propositions he has presented.

DONALD MACLEOD

The Meaning of Shakespeare, by Harold C. Goddard. University of Chicago Press, Chicago, 1951. Pp. 691. $6.00.

Prefaces to Shakespeare, Vols. I & II, by Harley Granville-Barker. Princeton University Press, Princeton, 1947. Pp. 992. $10.00.

Just as in contemporary Biblical studies the main trends have become recreative, a process by which the earlier findings of textual criticism are appropriated more positively for interpretation purposes, so also in the field of Shakespearian criticism a similar movement can be seen by examining together two scholarly works by English and American authorities.

The history of Shakespearian criticism falls generally into three periods: the neo-classic, the romantic, and the academic. Each of these served well its generation but their inherent weaknesses worked eventually and inevitably their undoing. The neo-classic school failed on account of its attempt to apply rigidly the laws of reason to the imagination. The romantic school gave us some of the finest criticism of Shakespeare ever written, but degenerated into extravagance and fancy when individual critics read their own opinions and prejudices in an exegetical fashion into Shakespeare's text. Then appeared the school of academic critics whose emphasis was laid upon the textual, historical, and theatrical facets of the author's genius. No one would underestimate the contribution this latter school has made, yet one is fully aware that in their passion to espouse the objective, a reaction against the subjectivism of the romantic group, the first casualty was Shakespeare himself.

Among the highly recognized names of Shakespearian critics, Granville-Barker holds an undisputed place with Dover Wilson, Swinburne, Moulton, Stall, Bradley, and Mézières. Although his sudden death in August 1946 halted his *Prefaces* before the whole cycle had been completed, yet these introductions to ten of the plays are considered to be among the most permanently valuable contributions to modern Shakespearian criticism. Granville-Baker was a master of analysis and in his discussions of Shakespeare's stagecraft and dramatic purpose, he brings new light upon some of the enigmas of characterization. Since 1927, when the first of this series appeared in an English edition, these *Prefaces* have been a boon to research students in the field of 16th and 17th century drama.

To those students who respect Granville-Barker's scholarly analyses but who hear in him echoes of the academic school and who may feel that his dissections destroy the over-all pattern of Shakespeare's artistry as a playwright, the publication posthumously of the researches of Professor Harold C. Goddard, head of the English Department, Swarthmore College, comes as a useful complement to one's study of the *Prefaces*. This work, which occupied the last fifteen years of the author's life, is an attempt to fit the plays into a pattern in which one catches a glimpse of Shakespeare the poet and senses the underlying moral conflicts of his age, of which his characters are necessarily fragmentary representations. Not only does Dr. Goddard give us a splendid volume of "recreative criticism," but he also draws frequent parallels between the insights of Shakespeare, the world's greatest dramatist, and Dostoievsky,

one of the world's greatest novelists. Both were geniuses in their delineations of human character and both possessed in rare measure that ability, so aptly phrased in *Cymbeline*, "to strike life into his own creations."

Dr. Goddard's recreative strategy is seen in his attempt to give a wholeness to Shakespeare's works, which many analysts had destroyed. In the tragedies he finds the age-old conflict between the powers of light and darkness, the theme of Aeschylus, Dante, Milton, and Blake. In the paradox of Hamlet, he sees the universal psychology of man; in King Lear, the inevitable end of unregulated passion and its power to carry human nature back to chaos; in Othello, the metaphysical struggle appears in definitely human terms, while in Macbeth there are overtones of the world of darkness. This does not mean, however, that Dr. Goddard paints with too large a brush and therefore overlooks the perennial problems inherent in the individual plays. His studies are thorough and his solutions, even of some dramatic and psychological problems that other critical schools have belabored, are clear and satisfying. For example, there is Hamlet's procrastination, a problem which even Dover Wilson foregoes, yet Dr. Goddard sees in Claudius' own words Shakespeare's answer to the riddle. The King was caught between two opposing desires—to keep the fruits of his sin or to pray—and he says:

> "And, like a man to double business bound,
> I stand in pause where I shall first begin,
> And both neglect." (III:3:41)

One further and commendable feature of this volume is the author's attempt to point out the similarities between the emotional and political conflicts of Shakespeare's later plays and those of the twentieth century. For Dr. Goddard, these plays have value not only as works of art but possess moral relevance to our day. And his sensitivity to this fact leads him to remark at the outset: "Ours is a time that would have sent the Greeks to their oracles. We fail at our peril to consult our own."

DONALD MACLEOD

Correction. In the review of Dr. A. L. Drummond's *The Churches in English Fiction* which appeared in the last issue of the *Bulletin* (Summer 1951) it was stated that the book could be procured at the British Book Center in New York City. This, however, is incorrect. Dr. Drummond's book is on sale at the Blessing Book Store, Inc., West Van Buren Street, Chicago, Ill.

N.V.H.

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